

# The Missionary Intelligencer.

VOLUME XXIV.

FEBRUARY, 1911.

NUMBER 2.

Entered at the Post-office at Cincinnati, O., as second-class matter.  
Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

## TOPICS FOR PRAYER.

**T**HAT the blessings of God may rest upon the workers on the field, to the end that their labors may be most fruitful.

That those who are responsible for the management of the work may have the wisdom that is profitable to direct them.

That the men holding rallies may find favor in the sight of the people, and that they may be able to enlist large numbers in the support of the work.

That the ministry may see the world through the eyes of Jesus Christ, and may feel about it as he feels about it, and be as ready to make sacrifices for it as he was to lay down his life on the cross for its redemption.

That the churches may see something beyond their own little and local affairs, and understand that the one work the Lord gave them to do was that of carrying the gospel of his grace to all mankind.

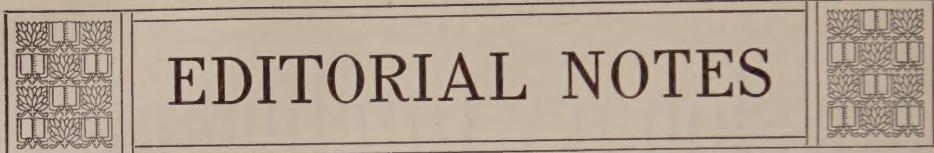
That nothing may be neglected in preparing for the March Offering for Foreign Missions, but that every church and every member of every church may be ready for the day when it comes.

That larger offerings may be made than have ever been made before; that there may be an increase all along the lines, so that the money needed for the support and enlargement of the work may be given.

That the churches may understand their responsibility to this cause, and understand the blessing that comes to them if only they will do their whole duty and in the Spirit of their Lord.

That the watchwords for the year may be more than realized, and that Christ may be greatly glorified.

That Mr. and Mrs. Rains may be guided and guarded and kept in all their travels, that they may bring a blessing to all they meet on their long tour, and return in safety for new and larger work for the Kingdom.



## EDITORIAL NOTES

¶ Keep remembering Sunday, March 5th. Plan to make it a history-making day.

¶ The March offering supplies will prove very helpful to you. Better send for them at once.

¶ One pastor writes that there are many churches in his State that do not give one-tenth as much as their pastor's salary for Foreign Missions.

¶ Read the article by C. A. Freer on "God's Apportionment." He suggests the solution of the whole problem of missionary ideals for the local congregation.

¶ We believe the organization of a good, active Missionary Committee in each church will do more than almost anything else to promote missionary interest and giving.

¶ The Foreign Society has one hundred and thirty-three Living-link churches. There are many indications that more new Living-links will be added this year than ever before.

¶ The splendid enthusiasm and plans of the Laymen's Missionary Campaign should bear great fruit this year. The campaign was held too close to the March offering last year for the results to really show.

¶ The churches in Toronto, Ontario, gave \$175,000 the first year of the Laymen's Movement, \$363,700 the second, and \$410,773 the third. In deciding that \$450,000 be the amount aimed at the coming year, it was agreed upon by the committee to look forward to \$500,000 in the following year.

¶ Several attacks having been made on missions in China, Sir Robert Hart said: "As regards missions, attacks will always be made; but I do not think that attacks will hurt or defense strengthen. All who are interested may feel confident that the best interests of civilization and Christianity are well served by the de-

voted men who bear the Master's commission, and go into all the world."

¶ Among the books that should find a wide reading this season is "The Decisive Hour in Foreign Missions." This work is by John R. Mott. Those who wish the latest word on missions can not do better than to get and read and study this great book. It is a survey of the whole world, and costs fifty cents in cloth.

¶ Mr. Rains writes that there is not a single anti-missionary or o-missionary church among our people in all Australia. The missionary obligation is recognized and in some measure discharged in every single church in that great commonwealth. What an untold blessing it would be to all our interests if the same thing were true in America!

¶ F. M. Rains baptized an evangelist and his wife in Hatta, India. The evangelist was brought up and educated in another communion. His parents were Christians before him. He and his wife have a beautiful home life. They have four children. While at Deoghur Mr. Rains baptized four young women from the orphanage, in charge of Miss Lackey, who went to India from Fayetteville, Arkansas.

¶ Out of the 362 Southern Presbyterian churches that gave more for Foreign Missions last year than the year before, 267, or 76 per cent, gave more for Home Missions; and 204, or 58 per cent, gave more for congregational expenses. This is typical and not exceptional. When the tide rises every ship afloat rises with it. Whatever helps one department of the Lord's work helps every other department.

¶ Ian Maclaren used to visit out-of-the-way chapels and missions to listen to the preaching of the gospel. The most impressive conclusion to a sermon he ever heard was in a little country church.

The preacher was a farmer. After a fervent presentation of the gospel, he said, as he closed: "My friends, why is it that I go on preaching to you week after week? It is just this—I can not eat my bread alone."

¶ The question is being asked, "Who woke up Turkey?" There can be but one answer to that question: The missionaries woke up Turkey. Because of what missionaries did for that country it was the purpose of the government to open 65,900 elementary schools before the close of the old year, and to increase the number as rapidly as possible. These schools and the other evidences of progress in Turkey are by-products of the missionary enterprise.

¶ The churches which give most largely to Foreign Missions also are the most generous to the Home missionary enterprise. Last year the churches which are Living-links in the Foreign Society gave over \$22,000 to the American Christian Missionary Society. This was one-third the total amount received from the churches, as such, by the American Society. This is as it should be.

¶ Twenty-five years ago there was not a single Christian in Korea. Twenty years ago there were only seven, and they met secretly. Now there are 200,000, and these are praying and working for a million converts this year. This chorus is heard everywhere:

"A million souls for Jesus!  
Lord, grant our heart's desire.  
A million souls for Jesus!  
Lord, spread the gospel fire."

It is a common thing to find 1,000 at a mid-week service.

¶ Robert Simpson, of New Albany, writes: "I trust this church will have the double L degree in the near future, meaning the support of a Living-link in both the Foreign and home fields." We trust Brother Simpson's hopes will be realized. Every church that supports a worker in the distant fields should do the same in the homeland. We will never save the world, except as we save America; and we will never redeem

America unless the whole world is compassed in our love and effort.

¶ Captain Alfred Bertrand, the eminent Swiss explorer, came upon the French Mission in Zambesiland. Till then he had taken no interest in missions. He was surprised and delighted with what he saw, and since then has devoted his time and his talents to the furtherance of that work. He says, "Christian Missions constitutes a power which escapes man's intelligence and analysis; they are the continuation of the work of the apostles; and, apart from the subtleties of theology, they avail to bring us back to the true faith."

¶ The Foreign Society has some sets of stereopticon slides on the different fields, with typewritten description of the pictures. These are loaned to pastors wishing to give addresses on the work in preparation for the March offering. No charge is made except express charges each way and payment of any loss occurring through breakage. We have sets on China, India, Japan, Africa, and the Philippines, and a couple of general sets. These sets should not be kept longer than a week, for there are many calls for them.

¶ The Presbyterian Board of Foreign Missions has received from the estate of the late John S. Kennedy the enormous sum of \$2,858,000. This enables that Board to pay off all indebtedness, to send out every worker needed in the present stations, to equip every mission thoroughly, to provide the buildings needed, and to add a large sum to the working capital of the Board. Lest any one should think that this sum is far in excess of the needs of the work, it may be said that the missionaries have already asked for five millions for buildings alone.

¶ The students and teachers in the institutions of higher learning in the United States and Canada gave \$133,761.59 last year for missions. Knox College, Canada, gave \$11,000; Princeton, \$14,000; the University of Pennsylvania, \$18,112; Yale, \$13,915. Of the 1,848 students in Oberlin, 1,040 were represented in the offering; out of the

1,800 in Smith College 1,117 were represented; out of the 1,300 in Wellesley 700 were represented. When the schools are reached it will not be long till the whole body of Christian people will be reached.

**C**A good woman, in sending in a special offering of \$5, says: "I sincerely wish it might be ten, yes, a hundred times as much; but I feel that this is the best that I can do. I am willing and glad to do what little I can, for surely there ought to be no such word as 'retrenchment' in the missionary vocabulary. But, O, it would make me so glad if I thought my little mite would help to secure a companion for Mrs. Ogden at Batang! My heart goes out to her in her loneliness. How I wish I had the money to send those young people who are under appointment and want to go!"

**C**"I have just finished reading *Opals From Africa*, by A. F. Hensey. It has taken a little more than an hour and a half, but what an immeasurable inspiration it brings is so short a time! It is a veritable acts of Apostles. When the mind is even tempted to doubt, such a book filled with the light of the actual accomplishments of the Christ will dispel the gloom. That men, fettered by thousands of years of tradition, brutality, and animalism, should be immediately set free by the simple preaching of the gospel is the miracle of miracles."

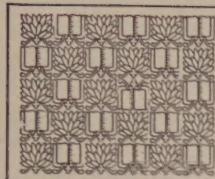
—WILL MANDER, Pastor Church of Christ, Ontario, Ia. This beautiful little book will be sent, postpaid, for 25 cents.

**C**The Young Men's Christian Association is doing a great work on the mission field. Recently a conference was held in the White House in Washington in the interest of the extension of that work. President Taft made an address in which he spoke from personal knowledge of the nature and the extent and value of the work being done. John R. Mott said it was the purpose of the Association to send out fifty new secretaries, and to erect forty-nine new buildings in the next three years. Twelve of these buildings were to be for students in the Orient. He estimated that the aggregate cost would be \$1,615,000. Over

a million dollars was raised at the conference. That was one of the greatest days of the Association on the continent.

**C**Dr. Arthur Judson Brown tells of two missionaries who went into a village in Korea in which no one had ever preached the gospel. The whole population turned out to hear, and the meeting continued far into the night. After the benediction the strangers were shown into a room and went to bed. But the people would not disperse. Their conversation kept the missionaries awake. About two o'clock one of them arose and said to the people: "Why do you not go home and go to sleep? It is very late, and we are very tired." The head man said: "How can we sleep? You have told us that the Supreme Power is not an evil spirit seeking to injure us, but a loving God who gave his only begotten Son for our salvation, and that if we will trust him and turn away from our sins, we may have deliverance from fear, guidance in our perplexities, comfort in our sorrows. How can we sleep after a message like this?"

**C**The conclusion of the report of the Edinburgh Commission on the Home Base is as follows: "The church is exerting a commanding influence over the life and activities of Christian lands. The resources at its disposal, material, mental, and spiritual, if properly consecrated and directed, are ample for the speedy completion of the evangelization of the entire world. It is the task and the privilege of the leaders in the church, and the officers and supporters of the missionary societies, so to call out and direct these forces that this generation shall not pass until the most remote human soul shall have the opportunity to know Jesus Christ as his personal Redeemer and Lord. That this is the will of God there can be no doubt, that the opportunity and the means are sufficient we are well aware; the work halts only because the entire church is not yet in full subjection to the Divine will. When the church is dominated by the mind of God, and becomes permeated with the Spirit of Jesus Christ, then the unity of the entire world in Christ will become a visible actuality."



## A Call to Prayer.

There is a growing conviction of the necessity of prayer as the one victorious force in the great campaign. Christian people are coming to feel more and more that there is need of a great volume of prayer in behalf of the missionary enterprise, because, as has been said, prayer is power; the place of prayer is the place of power: the man of prayer is the man of power. We need more consecrated workers for the field, and more money to provide the requisite support and equipment; but more than all else we need the guidance and assistance and blessing of God upon us, and upon the work and the workers; for it is not by human might or by human power or human wisdom that the work is to be done, but by the Spirit of the Lord. We need prayer that is definite, and believing, and habitual, and passionate.

Our work is small and weak because we do not pray for it without ceasing. We are thinking about other things, and the great things of the Kingdom are overlooked and neglected. Does any one imagine that the increase in the receipts and in the staff from year to year would be so inconsiderable if a million and a quarter of prayers went up from as many hearts every day in the year? Does any one imagine that there could be such a thing as an overdraft or a deficit if we were all praying for the work? If we prayed as our Lord prayed, and as his

apostles prayed, and as many of the men and women at the front are praying, and as saints here and there are praying, such a thing as a deficit or an arrest in recruiting missionaries would be unthinkable. If we had been praying for a hundred years for the spread of the gospel to all the ends of the earth, it is easily believable that our work would be ten times as great as it is at the present time.

We have not received because we have not asked in faith. We have not agreed in our petitions to God for the prosperity of the work. Many have been indifferent and did not care whether the work lived or died. Some were opposed to it, and argued against its legitimacy, and neither gave themselves nor permitted others to do so, if they could prevent them. No marvel if our work is not all that we could wish it to be. No marvel if a million people are not giving millions each year, and in an ever-increasing ratio, to give the gospel to all mankind. If we wish for greater victories than we have ever seen or expected, we must get on our knees before God in penitence for past neglect and indifference, and in supplication for his loving favor in the time to come. In preparing for the Offering in March, let no one forget the preparation of his own heart in prayer. In no other way can we do so much to advance the interests of the Kingdom of our God and of his Christ.

**“The evangelization of the world in this generation. This is the only generation we can reach. We can do it and we will.”**

## The Minister's Part in Missions.

It is a common saying all over the world that the minister holds the key to the situation as far as the interest of the church in missions is concerned. If he is a missionary enthusiast, the people to whom he ministers are sure to gain much of the same spirit and to become a missionary force. On the other hand, if he is indifferent and thoughtless, nothing by way of organization can make up for the lack.

The Commission that reported at Edinburgh on the Home Base sent out a questionnaire asking as to the effect upon a congregation of the pastor's enthusiasm or indifference. The replies were practically alike. A bishop wrote, "It is possible to trace some men from church to church by the influence they have exerted in creating missionary enthusiasm." Another, "Almost without exception, real leadership upon the part of the minister arouses the congregation." Another, "Invariably a missionary pastor makes a missionary church." The secretary of a large Mission Board, "The church never fails to respond when the minister gives due attention to the cause of missions."

Another question was this, "Are the ministers cognizant of the prime importance and the possibilities of their leadership in the work?" Here are some of the answers: "The ministers of our church as a whole are not wholly awake." Another, "I regret to write that many of our ministers are not sufficiently interested in world-wide missions." Another, "The vast majority of the ministers do not appreciate the importance of their leadership." Another, "Our ministers are not cognizant of their position as missionary leaders, but there is an awakening and inquiry." Another, "To an extent unknown hitherto the ministers whom I know are realizing their position as leaders, but this is a long way from realizing it to the full." These replies fairly represent

the contents and the tenor of the replies which were received.

Some of the reasons assigned for the prevailing lack of interest are these: "Pressure of local work," "Local financial burdens," "timidity," "the lack of proper training," "improper sense of obligation," "lack of the true conception of the contents of the gospel," "indifference and selfishness," "contentment with things as they are," "decadence of personal earnestness and devotion," "provincialism," "the failure to see clearly the chief and supreme business of the church," "the failure to realize the benefit, financial as well as spiritual, that our congregations will derive from helping on Christ's work outside."

The minister is the leader of the Lord's host. As the leader, there are some things that he must do. No one else, no official board, no committee can do them; he must do them or they will not be done. He must preach missionary sermons. As the Bible is a missionary book, and as Christianity is a missionary institution, and as the church of Christ is a missionary society, every sermon must have a missionary bearing. It has been well said that only special sermons on missions do as much harm as good, in that they leave the impression that missions are a special department of the church life and work, and not the main thing in its life and work. The minister must inform himself, and then keep the people he serves informed. This is not something extra and optional: it is part and the chief part of his work as a teacher of the flock. The people should be accustomed to the idea that the support of missions is the one work that our Lord assigned the church, and should be recognized as calling for their constant thought and responsibility. It is not something outside or something peculiar: it is the very heart of the church: it is a duty that claims all times and seasons as its own. In every service in

**New Watchword : \$500,000 this year for Foreign Missions, twenty-five new missionaries, every church contributing and every member a giver.**

the church prayer for missions should be offered. The work and the workers should be remembered before God throughout the entire year. Regular and systematic and proportionate and self-sacrificing giving should be inculcated. The youngest convert and the ripest saint and all between should be asked and urged to give as the Lord has prospered them. The minister should keep in touch with the committee that makes the every-member canvass; he should know how the people respond; he can speak a word here and there that will

prove decisive. The preacher should give liberally himself, and set an example to the people who look to him for guidance. Finally, he should see to it that the money given is forwarded promptly, and not used for some other purpose. Faith should be kept with the donors.

If six thousand ministers will do their duty on the first Lord's Day in March, the half million called for by the watch-word for the year will be raised with ease. The Lord help every man to do his whole duty.

## The Diversified Work of the Foreign Society.

The Foreign Christian Missionary Society must do a many-sided work on a small income. Consider the \$360,712 received by the Foreign Christian Missionary Society last year, and note how it expends the money for these diversified interests:

1. *It is a great Evangelistic Society*, employing over 900 workers who report of over fifteen per cent increase to the mission churches. Our increase at home was less than two per cent.

2. *It is a great Church Extension Society*, for it must give thousands of dollars for church houses and missionaries' homes.

3. *It is a great Benevolent Society*, housing, clothing, feeding nearly as many orphans as are under the care of our splendid National Benevolent Association at home.

4. *It is a great Educational Society*, having sixty-three schools and colleges with almost 5,000 pupils, a Bible college

in each mission, where 229 young men are being trained for the ministry.

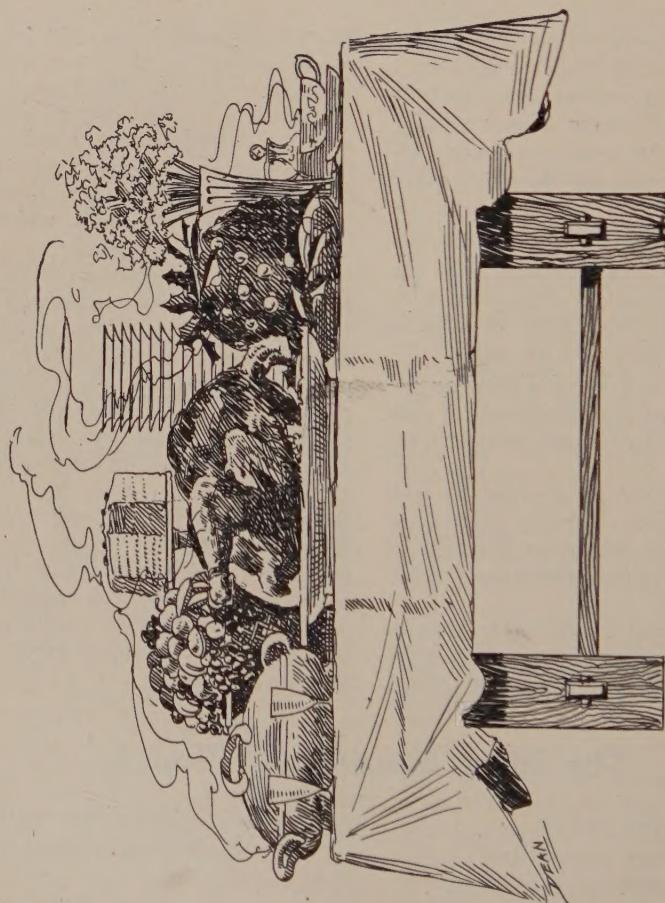
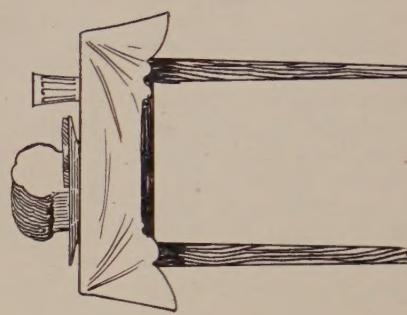
5. *It is a great Publication Society*, maintaining in the foreign fields four printing establishments, which turn out millions of pages of literature in the native tongues each year. On these presses, papers, tracts, text-books, and copies of the Scriptures are printed.

6. *It is a great Philanthropic Society*, employing medical missionaries and maintaining twenty-one hospitals and dispensaries in which this year 182,768 patients were treated. It has built a steel mission steamer, maintains industrial schools, farms, and two leper asylums. It actually teaches the heathen to clothe themselves, when they have had the demons cast out. It cares for lepers, the lame, and the blind, as well as preaches the gospel to the poor. A true motto for its marvelous work would be—"Multum in Parvo"—much in accomplishment for so comparatively small investment.

## The Ideal Missionary Church.

1. A missionary pastor.
2. A missionary committee.
3. A missionary Sunday school.
4. A missionary Christian Endeavor Society.
5. A program of prayer for missions.
6. Systematic missionary education.
7. An every-member canvass for missions.
8. A worthy offering for missions from every member.

FOREIGN  
MISSIONS  
*from AMERICA*  
**\$10,000,000**  
**A YEAR!**



**AMERICA'S CHRISTMAS DINNER: \$50,000,000**

It is estimated that no less than \$50,000,000 was spent for Christmas dinners in America this year.—*News Item.*

## The Economy of Organized Missionary Work.

It is thought by some that the independent work is less expensive than that carried on by a society. Experience has taught that by far the most economical missionary work is that carried on by an organized agency. Great good is being done by independent missionaries, but the great work of foreign missions is too large and complicated a task to be successfully carried out in an unorganized way. It is the supreme work of the church, and the method of administration should be commensurate in scope and efficiency with the task to be performed. Such a great and varied work can not be properly or economically done by individuals or congregations acting separately. Such management is sure to result in a more or less sporadic and fitful work, dependent upon accidental knowledge and temporary emotion. The independent missionary must either spend a great amount of his time in securing his own support, or be in constant danger of losing it. A popular speaker may receive support, while another, as good a man, may be obliged to abandon his work because he can not make an appeal. W. T. Ellis, of Philadelphia, a newspaper reporter, recently made a tour of the world to study missionary work. He was sent by a syndicate of newspapers. Writing from the Orient, he said: "My own observation leads me to conclude that independent missions make more stir in the home land, where the money is raised, than they do here. They are usually temporary, since they depend upon one man. The most effectual missionary work that can be pursued is that conducted on a broad

basis and a long-continued plan, by the great churches of America and of Christendom." The wise expenditure of large sums of money in far distant lands, together with the safeguards necessary for wise and economic control, necessitate an efficient organization. Can anything but a central administrative agency properly manage the wise and equitable distribution of workers and forms of work, and properly balance the interests between widely scattered and isolated points? The construction of a science of missions and the formulation of sane principles of mission policy, presupposes a responsible and authoritative agency. Any other plan is bound to mean waste and many times inefficiency and confusion. Those doing independent work profit by the work done by the Society. The Society has educated the people to give and made missionary work possible. There will always be a place for independent missions and much good will be accomplished by them, but from the nature of the case the least expensive and most wisely planned work will always be done by regular agencies, with proper equipment for the great task. The work of an independent missionary depends largely upon his own wisdom and health. If he dies, often the work must be discontinued. The work of a Society is continuous. A missionary may die, but the work goes on, for another takes his place. Under the Society the missionary is not depending upon the changing interest and caprice of individual churches. He is adequately supported for a life-long work. The economy and wisdom of such administration is apparent.

## A Gilt-Edged Investment.

Dr. John F. Goucher, a young man of Baltimore, possessed of more income than was needed for his own living, had a world-vision in his heart. He carefully studied India to find opportunity for an altruistic investment, a great opening to serve those people in a way worth while. Would it be possible for

a man ten thousand miles away to do in an effective way a worthy thing for the land? As a result of his investigation he decided that

CHRISTIAN EDUCATION IS FUNDAMENTAL.

The lowest classes must be educated and leveled up, to benefit the people.

Caste is the curse of India, as class distinction sets the brake upon the progress of any land. Education without morals or Christianity is a bane and menace to society.

He carefully worked out a scheme for establishing a system of schools that would involve the expenditure of about \$6,000 a year to carry out. This was before the day when a fine six-cylinder, forty-horsepower automobile could be purchased for the same amount. Many other men take pleasure in spending amounts similar for their own gratification. But Dr. Goucher was bound to have more real joy. So he drew up a carefully prepared plan and submitted it to a committee of five missionaries in India to carry into effect. His stipulations for these low-caste schools were few and simple. They were: First, that the teachers should be native Christians; second, that every session should open with prayer, Bible-reading, and Christian hymns; third, that the course of instruction should contain reading, writing, arithmetic, and daily lessons in the catechism and in Christian songs.

#### EXPLODING CASTE.

These low-caste children educated would mold the social life of India beyond anything that would hinder. Dr. Goucher was preparing dynamite to explode an age-old system of society and religion that was simply revolutionary.

But the high-caste people were not content after years of this successful work, before their eyes, among the pariah class, to have their children neglected. So representatives of the highest

castes petitioned this wonderful American to establish schools for their very own children.

"But," replied the American, "you have schools in your villages; let your children attend them." It went against the grain terribly. But the religious aristocrats made wry faces—broke down the social and religious walls—and sent their children to learn at the same schools with the out-caste children.

The power of the schools ramified among high and low.

#### THE INVOICE.

At the end of twelve years four hundred of the leading native workers of Northern India—preachers, evangelists, colporteurs, and teachers—were "Goucher boys."

At the end of twenty-five years there are more than fifty thousand native Christians in the churches under the care of pastors, all educated in the "Goucher schools." In addition, many are occupying high government positions, successful teachers in schools, and hundreds of thousands of lives influenced for righteousness. The voluminous verdict of thousands is, "If this man, who never saw us, so loves our children as to do this service for them because of his religion, we want that religion for ourselves."

In bold figures, so far as the set of books of earth show, the investment of this business man has amounted to something over \$100,000, and the ascertained returns have been more than fifty thousand Christian converts, who otherwise would have remained heathen.

### Leading Foreign Missionary Societies in the United States and Their Incomes for the Year 1909-10.

Methodist Episcopal.....	\$2,034,625	
Presbyterian (North) .....	1,457,660	
Baptist (North) .....	1,020,552	
American Board (Congr.) ..	989,408	
Methodist (South) .....	881,520	
Protestant Episcopal.....	607,313	
Southern Baptist.....	501,058	
Presbyterian (South).....	412,156	
Foreign Christian Missionary Society.....	360,412	
United Presbyterian.....	355,645	
Missionary Alliance .....	298,875	
Reformed Church .....	207,404	

# Where Our Foreign Missionary Money Goes.

In this article we have tried to show through pictures and brief description some of the most important departments of our Foreign Missionary work. One can readily see what a many-sided, comprehensive enterprise this is. The Foreign Society must with its limited resources carry on many different kinds of Christian work. In the homeland these different kinds of work are propagated by several different boards. We do not know of a better plan in preparing for the March offering, than to preach a sermon or series of sermons based on these different departments of the Foreign work.

## EVANGELISTIC WORK.—PREACHING THE GOSPEL.



Chinese Evangelist, Mr. Shi,  
and his little adopted daughter.

of it back to the work. of these loyal native evangelists in our various heathen fields. They have been converted and trained by the missionaries, and do a great work. Their salaries range from \$35 to \$175 a year, varying according to the living expense in different lands.

The second picture portrays a familiar scene in our mission fields. There were about 1,938 baptisms in our foreign fields last year, a gain of about 19 per cent. While our missionaries have many duties, they are first of all evangelists, winning people to Christ.

These two pictures are typical of our Evangelistic work in heathen lands. The first illustrates the effective evangelistic work by native preachers, and the second the work done by our American missionaries. "Uncle Shi," as he is called, is one of the most successful native evangelists we have. He is in the Chu Cheo district in China. He is pastor of a self-supporting native church and evangelizes a vast district. Our missionaries say he is as great a preacher as we have in our whole brotherhood. His salary is \$75 a year; he gives \$25. We have about 400



Our Missionaries at Bolenge, Africa,  
Baptizing in the Congo.



Orphanage Babies at Wuhu, China.

## ORPHANAGE WORK.—CARING FOR THE HOMELESS AND FATHERLESS.

No heathen religion has ever built an orphanage. Christianity proves its love by its care for the homeless and unfortunate. At Damoh, India, the Foreign Society has saved about 500 famine orphans. They have been educated, taught trades, and are now nearly all Christians. They are well trained and many of them become preachers and Bible women. The hundreds of boys and girls in our orphanage work in heathen lands are one of the best testimonies to the efficiency of Foreign Missionary work. It costs from \$12 to \$25 to keep one of these orphans a year.

## EDUCATIONAL WORK.—TRAINING THE MIND FOR CHRIST.

Our public schools in America are the product of the Gospel. There are no schools worthy of the name, where the Bible has not been taken. So our missionaries find the school room a wonderful avenue to the hearts of the people. We have under the Foreign Society sixty-three schools and colleges in heathen lands.



Christian Institute, Shanghai, China.

In them are nearly 5,000 pupils under daily instruction. They are taught the Bible each day. From these schools come our very best Christians, for many of the pupils are converted. Our own people in America last year spent \$600,000 for the support and endowment of our colleges, a pitifully small sum, but our sixty colleges and schools in heathen lands must be supported on a small fraction of the \$350,000 income of the Foreign Society.

## MEDICAL WORK.—HEALING THE BODY FOR CHRIST.

No Christian service more nearly approaches the ministry of our Lord than that of a medical missionary. The Foreign Society has seventeen of these noble doctors working in twenty-one hospitals and dispensaries. Last year they treated



Before and After Treatment.

A Chinese woman who walked many miles to Dr. Butchart's hospital at Lu Cheo Fu for treatment.

182,768 patients, 500 a day. There is no medical science in heathen lands. No hospital has ever been built in any land save through the inspiration of Christianity. The suffering of the heathen people is beyond description. They die by the thousands of the simplest diseases. They do not understand sanitation and live in filth. They literally "die like flies." What a boon is a modern doctor with his knowledge of medicine. His hospital for the poor sick people is almost the gate of heaven. Every hospital has a chapel in it

where the gospel is preached to all the patients. They are taught and guided and sent away with copies of the Scripture. The medical missionary is the pioneer. He breaks down prejudice, demonstrates the love of Christ, and opens the hearts of the people to the Gospel.



Dr. A. L. Shelton going to heal the sick on the borders of Tibet.

## TRANSLATION AND PRESS WORK.—THE PRINTED GOSPEL.

One of the mightiest agencies for the advancement of God's kingdom is the printed page. There can be no permanent work without Bibles, Song Books, Tracts, and Text-Books. Many of these our missionaries must furnish.

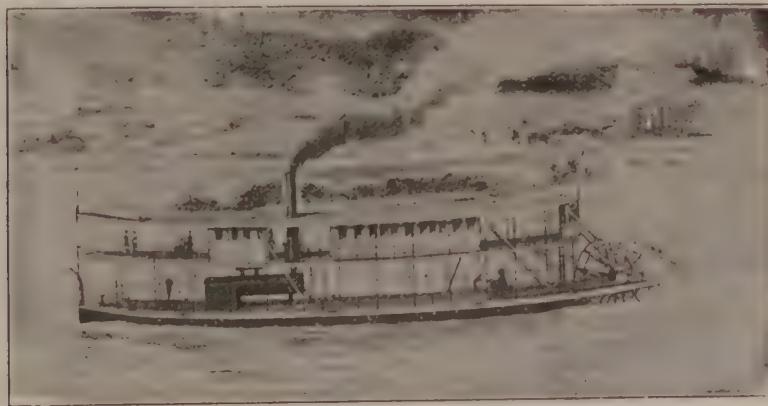


The Foreign Society now has printing presses in China, India, the Philippines, and Africa. Millions of pages of literature are turned off and circulated each year. Many of our missionaries must spend much time in literary work. When our workers went to Africa, the people had no written language at all. Our missionaries were obliged to learn the spoken language, and then create for the people a written language. This has been done; Mrs. Dye and others at Bolenge, Africa, have translated the Gospels into this language, and now our

press at Bolenge is printing the Scriptures for the people. During the last seventy-five years the Protestant presses of England and America have printed and distributed in heathen lands 100,000,000 copies of the Scriptures.

## ITINERATION.—CARRYING THE GOSPEL.

In few fields do our missionaries have the advantage of railroads. Much traveling must be done in preaching the Gospel, and this is usually done by horse, oxcart, wheelbarrow, houseboat, or bicycle.



Mission Steamer "Oregon."

The new mission steamer "Oregon" has just been sent to the Congo, Africa. It will be a great boon to the missionaries. In it they and the native evangelists can travel thousands of miles with protection from the awful tropical heat and the fevers of the swamps. It will also provide transport for supplies and mission station building materials. This noble boat will ply the great Bosira River and its tributaries, and carry the Gospel to hundreds of thousands. Our churches in the State of Oregon built this boat.

## BIBLE COLLEGE WORK.—TRAINING NATIVE PREACHERS.



Young Men Studying for the Ministry at Vigan,  
Philippine Islands.

and Bolenge, Africa. In these schools 229 are preachers and evangelists are turned out each year. We keep one of these young students in school a year.

## NATIVE CHRISTIANS.—LIVING THE GOSPEL.

The Gospel has worked wonderful transformation in the lives of the natives. During the Boxer troubles in China, when thousands of Chinese Christians lost their lives, only two per cent abandoned Christ to save themselves from death. You will find just as devoted Christians among the people of heathen lands as in America. Many of our Christian brothers in these far away lands tithe their incomes and more. In our African mission there is not a member that does not at least give one-tenth. The church there supports one out of ten as an evangelist. In India our native Christians have their own missionary society supporting their own work. This is also true in Japan. The native Christians are great soul winners. In our Philippine mission, one convert out of twenty preaches, most of these supporting themselves.

The hope of heathen lands is in the native evangelists. We must send out many more missionaries, but they can not reach all the people for Christ. These missionaries must train native evangelists, and they in turn will reach thousands for Christ. The Foreign Society establishes colleges right on the field for the training of these young men. We have such institutions at Nanking, China; Jubbulpore, India; Vigan, Philippines; Tokyo, Japan, enrolled. Many well-trained young



MRS. LI AND HER DAUGHTERS.

This good woman is a member of our church at Shanghai, China. She has been a Christian for many years and has led 300 women to Christ.



Carpenter Shop at the Damoh Orphanage, India.

INDUSTRIAL WORK.—  
TRAINING THE HAND.

Few heathen people are trained laborers. The missionary must be a spiritual jack-at-all-trades. He teaches the native how to work with his hand. This not only helps in leading him to Christ, but makes the native a useful man after he becomes a Christian. The missionaries teach the natives how to cook, farm, do carpentry, blacksmithing, brick-making, sewing, printing, and many other trades.

## KINDERGARTEN WORK.—THE LITTLE ONES FOR CHRIST.

The women missionaries gather together hundreds of these little folks in heathen lands and teach them daily. The kindergarten is used as a means in preaching the Gospel. These little people are taught Christian hymns in their own lan-



A Kindergarten in Tokyo, Japan, Conducted by Miss Mary Rioch, Seen to the Right.

guage. They are taught to bow their heads and return thanks at their meals. Through these little folks, so tenderly cared for by the missionaries, homes are opened and the parents are reached for Christ. As the children grow up they are led to accept the Savior.

## SUNDAY SCHOOL WORK.—TRAINING FOR SERVICE.



A Part of the Sunday School at Matanzas, Cuba.

Missions. The missionaries have no difficulty in enrolling the children in the Sunday schools. Many of them become Christians, and through this agency many homes are entered and parents reached for Christ.

**The Administration Expense of the Foreign Society.**

The Executive Committee annually receives a large amount of money. Are they good business men in disbursing these funds according to the wishes of the donors? How much of this money is eaten up by cost of administration?

Stephen J. Corey has prepared a carefully written leaflet—*What It Costs*—in which every item of expense is thoroughly discussed. This leaflet can be secured by writing to the office at Cincinnati, O. We quote two or three state-

As in the home land, so on the foreign fields, one of the most effective agencies is the Sunday school. Our missionaries conduct hundreds of these schools. About 13,000 pupils are enrolled in our mission fields. These Sunday schools are held in chapels, homes, school houses, and on the streets. Our Sunday school at Bolenge, Africa, has about 1,000 enrolled. The one at Monieka, Africa, has 2,000. At Damoh, India, there are 400. At Bilaspur, India, about the same. At Harda, India, there are ten Sunday schools; at Tokyo, Japan, twelve. The schools in these far away lands observe Children's Day for Foreign

ments in answer to our question: "The administrative expense is a trifle over seven per cent. The miscellaneous expense, used in educating the churches in missions and generosity by various publicity methods, amounts to five and a half per cent. The total cost of administration and educating the churches is twelve and a half per cent. (If an individual were to send a single dollar to the Foreign field it would cost him five cents for postage and eight cents for a money order, or thirteen per cent.) Salaries of officers and office force amount to but four per cent. *It is not handling money that costs, but getting the money to handle.*"

But actually it costs nothing to the members of our American churches to carry on this work. Every dollar given by a Christian in America goes entire on its mission abroad. For instance, last year the fees received by our medical missionaries and teachers, and gifts from the heathen *more than paid* the cost of administration. For instance, from China \$14,194 was received for the work last year.

## How Americans Spend Their Money.

FOREIGN MISSIONS.....	\$10,000,000
BRICK.....	95,000,000
CHURCHES.....	165,000,000
POTATOES .....	205,000,000
SILK GOODS .....	230,000,000
FURNITURE .....	235,000,000
SUGAR AND MOLASSES .....	295,000,000
PUBLIC EDUCATION.....	310,000,000
FLOUR.....	435,000,000
BOOTS AND SHOES.....	435,000,000
WOOLEN AND WORSTED GOODS.....	460,000,000
COTTON GOODS.....	650,000,000
LUMBER .....	685,000,000
PRINTING AND PUBLISHING.....	725,000,000
TOBACCO .....	800,000,000
IRON AND STEEL.....	1,000,000,000
MEAT .....	1,500,000,000
INTOXICATING LIQUORS.....	1,750,000,000

All at it and always at it. Half a million for Foreign Missions this year.

## Workable Plans for the March Offering.

Where there is no worthy policy there will be no worthy offering. A well-defined plan for a missionary day is quite as essential as a track for a railway train. No successful Foreign Missionary offering happens to any church. The old way of simply taking up a "collection" is rapidly being replaced by careful, conscientious preparation. There are many plans used by different leaders. We speak here of a few of the most simple and effective ones.

### GOOD GENERAL PLANS.

There are certain things one will find it well to do whatever plan for taking the offering is followed.

*The Missionary Message.* No preparation for a missionary offering would be complete without the missionary message from the pulpit. Different plans will be followed in this regard. Some will preach four distinctly foreign missionary sermons during the month of February; some will make missions stand out in an illustrative and interpretive way all through January and February. Many will hold a Missionary Rally on the Sunday preceding the offering. In many prayer meetings world-wide missions will be the theme. Whatever course is followed the atmosphere of world evangelization should be evident everywhere.

*Publicity.* This is indeed an important matter. Much will depend upon public announcements and the clear, hopeful way in which the coming offering is kept before the people. There is strength in repetition. The Great Commission is repeated in substance five times by New Testament writers. This is not an accident, but is done for a purpose.

Of course, it should be assumed in all the public statements that the offering comes as a matter of course, and has a regular place in the life of the church. If



IRRIGATION WATER ELEVATOR, CENTRAL CHINA.

The men pump the water by walking on the pegs in the rolling beam.

the church feels that its responsibility for the world's evangelization is a settled matter, as much so as its attitude toward the ordinances of the church, then the day will be approached with a feeling of privilege and joy.

*The Apportionment.* For the best results it is always necessary to hold a standard or ideal before the congregation. There should be an aim, and all plans should be laid with the purpose of reaching it. The goal set should be worthy and commensurate with the possibilities of the church. It is with these things in view that the apportionment is made. It is not in any sense arbitrary, but simply suggestive. It is always wise to keep the apportionment constantly before the people.

*Average Per Member Standard.* Sometimes it is felt by the minister that a higher ideal than the apportionment made by the Society should be placed before the church. That some particular share of the world's evangelization should be assumed by the congregation and a minimum standard per member set before it. Many pastors have done this with success. Several have suggested the following standards:

#### AVERAGE PER MEMBER FOR THE WHOLE CONGREGATION.

*Minimum*—Fifty cents a year, one cent a week.

*Good*—\$1.00 a year, or two cents a week.

*Heroic*—From \$2 to \$5 a year, or from five to ten cents a week.

The watchword for the year is \$500,000. That would be an average of 50 cents a year each for our whole membership, the minimum standard.

The ultimate goal our people have set in order to reach 25,000,000 people in this generation is \$2,000,000 a year, which would be \$2 per member.

*The Little March Offering Envelopes.* These tiny agencies are a mighty power in securing the offering. In using them no one should be overlooked. Every member of the church should have one, also any special friends. *Be sure and write the name of each person on the envelope before handing out.* This will double the collecting power of the envelope. Mention is made of the individual pledge cards in another place. They can be used with great effectiveness.

#### SPECIFIC AND INTENSIVE PLANS.

We believe the following plans, if properly inaugurated and worked, will yield large results. We feel that every congregation should come as soon as possible to realize the urgent need of just such a definite policy in regard to its missionary responsibility.

*The Missionary Committee.* By a missionary committee is meant a committee of men, in every church, whose business it shall be to develop the missionary efficiency of the church. We can not over-emphasize the need of such a committee. This committee has a threefold duty: To bring to every member of the church the facts concerning missions, to place missions on as business-like a basis as the current expense budget, to secure substantial gifts in greatly increased ratio. The size of the committee will depend upon the size of the church. In a small congregation it may consist of one or two men, together with the pastor. Its personnel, when possible, should represent the Official Board, Sunday school, Men's Bible class, and the Brotherhood, if there is one. When possible it is well to meet for organization at an evening meal at the church, or at the home of some member. To get an intelligent understanding of the situation, the pastor, who should be ex-officio a member, should have previously prepared a comparative table of the offerings of the church for previous years. Pass around slips with the proper data supplied on the following table:

Number of Members,	Annual Church Expenses.	Foreign Missions,	Average per Member for Foreign Missions.
	\$	\$	c

*The Every Member Canvass.* The membership roll of the church should be at hand. The committee should be divided into parties or teams of two each. There should be a careful division or assignment of the members to each team. If before the canvass is begun the men of the congregation can meet, preferably at supper, and have the matter carefully laid before them by the missionary committee, it will pave the way for a more effective canvass. A careful public statement of the work to be done should be made to the church. The above chart, together with the one on contributing and non-contributing members, should be used on a black-board at this meeting. It should be explained that every member of the church is to be visited and asked to give a pledge for foreign missions. The time for commencing the every-member canvass and for completing it should be agreed upon and publicly announced. The committee is to go in pairs, never singly, and canvass the entire membership, men and women, young and old alike. Before beginning the canvass the committee should be well posted with missionary facts. You could do nothing better than to send to the Foreign Society for a packet of *The Busy Man's Series of Pamphlets*, for each canvasser. These packets are twenty-five cents each. They will enthuse and fortify your men.

The convenient time for this canvass, which is made by these busy men, will be after supper each night, and on Sunday afternoons. The canvass should be completed within three weeks. After the canvass the committee should meet and carefully go over the results. Arrangements should be made to see those few who may have missed or have failed for one reason or another to make a pledge. There are various kinds of pledges for the regular annual March offering, or for weekly missionary payments. If the canvass is for the March offering, a specific sum should be named. Payments can be made in the envelopes furnished for that offering at any time during the month.

We give here a sample of pledge card used by H. R. Ford, which made the Midland (Texas) church a Living-link:

*Midland, Texas, . . . . . 1910.*

*On or before September 1st, 1910, I  
promise to pay the sum of \$ . . . . checked  
x in margin for the support of our Living-  
Link Missionary, Mrs. Justin E. Brown.*

*One Day, \$1.65.  
Three Days, \$5.00.  
One Week, \$12.50.  
Ten Days, \$16.50.  
Two Weeks, \$25.  
Twenty-one Days, \$35.  
One Month, \$50.*

*Weekly Offering for Missions.* Some churches have found the weekly offering a much more satisfactory way than the old-time March offering. To insure success, however, there must be constant attention that no one ceases regular payment. If carefully worked, it will yield greater returns, and for the preachers and churches that are ready for it, it is the nearest ideal of any plan; but it requires



work and attention to prove successful. If introduced it should be in connection with a careful canvass as above. For those who desire this plan we give a sample pledge card:

## FOREIGN MISSIONS.

"Upon the first day of the week (**Systematically**)  
Let every one of you (**Individually**)  
lay by him in store as God hath prospered him." (**Proportionately**).—1 Cor. 16: 2.

For the support of our Missionary Work abroad I wish to give on the **WEEKLY\*** basis, until revoked, the amount checked on the margin.

I prefer to make my payments .....  
(State whether weekly, monthly, or if annually, on what date.)

NAME .....

ADDRESS .....

\*All subscriptions are calculated on the **WEEKLY** basis, but payments may be made as desired; if not otherwise designated, payment will be understood to be weekly.

Per Week
\$5
\$4
\$3
\$2
\$1
.50
.25
.10

Enter amounts  
larger than \$.50  
or smaller than  
10c. in blank  
spaces.

When the weekly plan of giving is followed this should not do away with the regular observance of the first Sunday in March for Foreign Missions. There are many who will not subscribe weekly at first, and the appeal should be made, and they should be given an opportunity to contribute. Besides the observance of the day has great educational and inspirational advantages in the preservation of the claims of world-wide evangelization.

There is a psychic principle involved here. The papers of our Brotherhood have been teeming with literature upon the subject, and March has come to be looked upon as the calendar month that is inseparably connected with Foreign Missions. The church should be tastefully decorated, and the order of services carefully arranged. Every church should have a definite aim. Any weak church can support a native evangelist or contribute \$50 on the station plan. Two churches, or the churches of a county, can unite in the support of a missionary. Let the aim be printed and hung in front of the congregation. Hundreds of country and town churches could support their own missionary. Six hundred dollars will support a Living-link missionary. See the possibilities of the following tables:

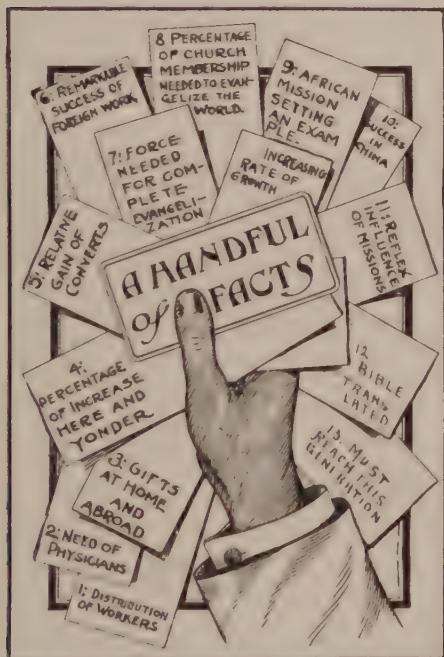
(1) How to raise \$600.			(2) How to raise \$1,200.		
Contributors.	A Week.	A Year.	Contributors.	A Week.	A Year.
5	of 50c.	—	5	of \$1 00	—
5	of 25c.	—	10	of 50	—
50	of 10c.	—	15	of 25	—
56	of 05c.	—	50	of 10	—
		—	100	of 05	—
116 aggregating.....	.....	\$600	180		\$1,235

Finally, whatever plan is used, there should be linked with it much *prayer* and *industry*. The simplest plan will not work itself, and the most comprehensive will be a rope of sand without careful effort. Surely the great cause for which Christ died merits the best of time and thought and prayer that we can apply to it.

## A Handful of Facts.

¶ Facts are fuel for missionary fires. It is not so much argument as facts that stir men's souls to do things. There are thousands of great stirring facts about Foreign Missionary work to-day. Here are a few pointed, pertinent ones to aid in preparation for the March offering for Foreign Missions:

¶ 1. In the United States there is one ordained minister for each 546 people. In the Chinese Empire there is one ordained minister for every 267,000 persons. In the whole non-Christian world only one for every 275,000.



¶ 2. In non-Christian countries there is but one medical missionary to every 2,500,000. In the United States there are 4,000 physicians to the same number.

¶ 3. In America there are about 20,000,000 church members and a billion dollars invested in church buildings. \$300,000,000 is spent for religious work in this country each year, while America's contribution to Foreign Missions is \$10,500,000. In 1909 the native churches in foreign fields contributed over \$5,000,000, which was nearly fifty per cent of the total amount contributed

to this object by Protestant churches in North America.

¶ 4. Last year each ordained minister in America with all helpers, averaged two converts. American-ordained missionaries in foreign lands averaged forty-one converts each.

¶ 5. God is giving his approval to the Foreign Missionary Enterprise, for every day last year an average of 450 souls were brought into the church out of heathenism. This is an average of 3,150 added every Sunday.

¶ 6. It is estimated that there are one billion people in heathen lands who have never had the gospel preached to them.

¶ 7. It has been carefully estimated that one missionary, with the native workers he can train, can evangelize 25,000 within a generation. There are at the present time 27,000 such districts, with 25,000 people each, which need a missionary.

¶ 8. Our own people ought at least to evangelize 1,000 of these districts of 25,000 people each. To reach this 25,000,000 people in this generation we ought to have 1,000 missionaries on the field. That would only be one missionary for each 1,300 members at home. The Moravians support one for each sixty-seven members; our people in Africa one for every ten. During the Civil War, Georgia sent to the front one out of each 5.5 of the white population, and North Carolina sent 10,000 more than the total number of voters.

¶ 9. It took modern missions one hundred years to win the first million converts out of heathenism. The next million was won in twelve years. The next million in six years. The day is coming when we will win a million a year. Twenty-five years ago Korea was closed against the gospel and had no Christians; to-day there are more than 200,000 converts.

¶ 10. China has been a hard, slow field, but even in that land there has been wonderful progress. In 1842, after the first thirty-five years, there were only six converts; in 1860, 960; in 1877

there were 13,000; 1890, 37,500; 1896, 191,000. Conservative figures place the number at 250,000 now.

**C 11.** Jacob Riis has said: "Every dollar given for foreign missions carries a spirit with it which releases ten dollars for work in the home-land." The man who is interested in his brother across the sea will be interested in his brother across the street. What the church needs is the spirit of Christ, and there is no quicker way to cultivate this spirit than through helping to evangelize the whole world.

**C 12.** The Bible has been translated to date into 489 ancient and modern languages and dialects, the greatest literary achievement in all history. There are only 40,000,000 people left where there is no translation of the Scriptures into the native tongue.

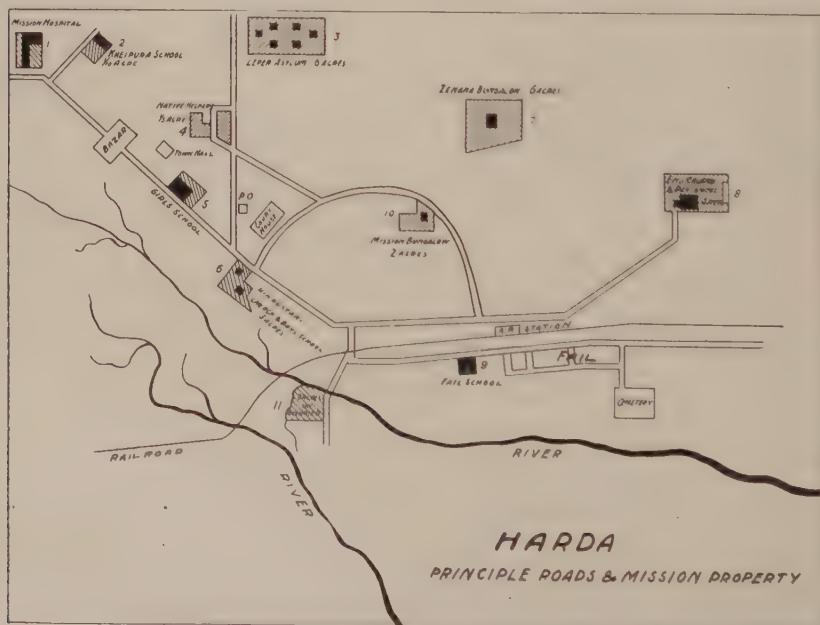
**C 13.** *This is the only generation we can reach.* It is the duty of the present generation of Christians to carry the gospel to the entire non-Christian world in this generation.

## What Is a Foreign Mission Station?

What is a Foreign Mission Station? For most people this term has a very vague meaning. A missionary is thought of as an indefinite somebody with almost fanatical consecration, who goes way off somewhere and without any particular location or plan preaches the gospel to the heathen. Banish the illusion. A missionary is a definite character, appointed and supported in a very definite

way, located at a definite place, and doing a very definite work.

A mission station is the result of missionary work reduced to a science. Missionaries as a rule are no longer isolated. They are located in groups. A mission station is the outcome of this grouping. It comprises all the various equipment and work at a given point. The chart of the Harda, India, station is given



This map shows the mission station at Harda, India. The black spaces are buildings belonging to the Foreign Society. The shaded spaces are the land owned by the Society. You will notice there are ten district centers in the work of the station. The work is well distributed throughout the city.

above because the arrangement of the buildings and the plan of the station is quite typical. All well-equipped mission stations have many, if not all, of these features.

The work done at a mission station is varied. There is always the evangelistic missionary. His work is to evangelize, preach, train the native church, equip native evangelists, and see that their work is directed in an effective way. If he is a married man, his wife has many duties. She does evangelistic and personal work among the women, teaches the children, works in the Sunday school.

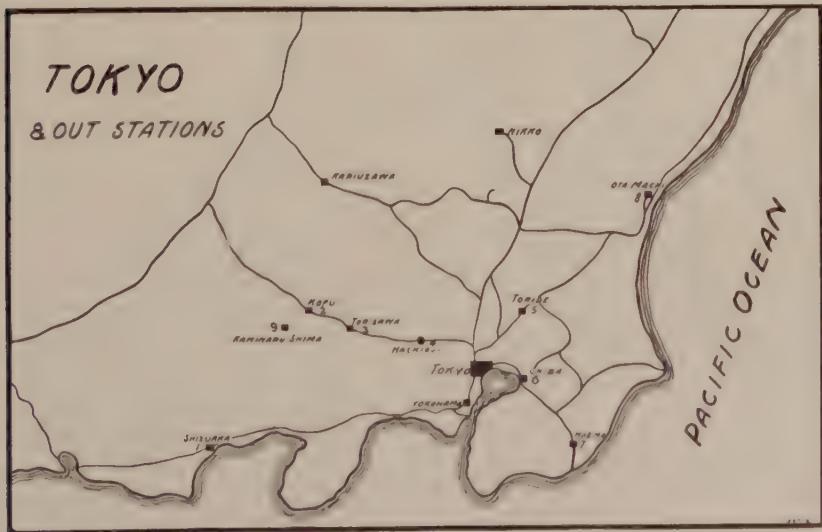
At the same station there is usually the medical missionary. He has his hospital and dispensary. He dispenses healing for the bodies of these helpless natives, and at the same time teaches them, distributes tracts and scriptures, and preaches to them the gospel.

Then there is the school work. Often this is done by the single women missionaries. The children and young people are gathered together, organized into a school, and taught. This teaching is

always a means to an end, the making of Christians. Then, perhaps, there is the school of higher learning, or college. In this is the Bible department, where young men are trained for the ministry. There is no more important work than this. Besides, there may be an orphanage, where the homeless are gathered and cared for, taught and redeemed.

And last, but not least, are the homes of the missionaries. There are no greater evangelizing agencies than these. Built in the midst of the squalor and ignorance of heathenism, they are like oases in the desert. These homes are at once havens of rest and peace for the natives.

So you see a mission station is an organized, equipped, and manned institution for the transforming of heathenism. Whoever has a share in the support of a mission station is helping carry on all the work it undertakes—evangelistic, educational, medical, benevolent. There is no Christian work in all the world more comprehensive than the work of a foreign mission station.



The above map shows the mission station center at Tokyo, Japan, and the squares indicate the surrounding outstations.

**"Go ye into all the world and preach the gospel to every creature."**—JESUS.

# How the Foreign Society Manages Its Work.

E. W. ALLEN.

## THE ORGANIZATION OF THE WORK AT HOME.

The president conducts the correspondence with the mission fields. Each of the secretaries has his carefully appointed work: the missionary and financial development of the churches for the March Offering; the missionary and financial development of the Sunday schools for the Children's Day Offering; the intensive development of the resources of the trans-Mississippi region, in which region the churches of Christ have much of their material strength.

Money is gathered, literature is disbursed, conventions, churches, and individuals are visited, missionary candidates are sought out, examined, and appointed, the activities of missionaries at home on furlough directed, annuity funds invested safely, and the missionary policy and work of 800 workers on Foreign fields directed, all with Christian and business-like principles.

The monthly meetings of this Executive Committee are open to any visitor from any church. The books can be seen at any time. Monthly reports are published in the Society's periodical, *THE INTELLIGENCER*, and all of our church papers.

## THE DIRECTION OF THE WORK ABROAD.

Every mission field having three or more missionaries is organized and holds at least one business meeting each year. All requests for appropriations, the expenditure of funds, the location or transfer of missionaries are first submitted to the annual meeting of the Mission for its judgment, and its action is then communicated to the Executive Committee at the home office for ratification. Unanimity is desired. All missionaries who have been on the field one year or more have equal voice and vote. For the interim between meetings of the Mission, it elects an Advisory Committee, which directs the work of the Mis-

sion in conference with the Executive Committee. The official correspondence is carried on by the secretary of the Mission, but each missionary is free to write to the Executive Committee his individual views. Native evangelists and teachers are employed, directed, or discharged by the advice and consent of the Advisory Committee of the Mission.

The treasurer for each Mission is nominated by the whole Mission, and the choice ratified by the Executive Committee. This Mission treasurer receives all funds for the Mission. He is the custodian of all deeds and papers. He keeps all accounts of receipts and expenditures for the whole Mission, and his annual report is audited by the Mission. All deeds and bank accounts are in the name of the treasurer of the Mission of the Foreign Christian Missionary Society.

## APPROPRIATIONS FOR THE FIELDS.

The estimates for annual appropriation of funds to each field are made to the annual meeting of the Mission, and a budget prepared and sent to the Executive Committee at Cincinnati, Ohio. Thus it is seen that each mission field organizes its work and directs it, sets forth its requirements, and makes its estimates of financial needs. These all come to the Executive Committee to carry out, which it does to the best of its ability with the funds that the churches have placed in its hands, and in accordance with the policy determined by the Board of Managers and the Society. This Executive Committee works and speaks under the fierce glare of publicity in a thousand fields at home and all over the world. It is doubtful if the public utterance or private note of any body of men is more critically observed than those of this Executive Committee. Some of these men have been carrying the burden of responsibility for nearly a generation, and the personal integrity of none has ever been questioned.

## The Every-Member Canvass.

1. *How to Make an Every-Member Canvass for Missions.*—Public education is but a preparatory step. No amount of public education will accomplish all that is required. An essential feature is a personal canvass of the entire membership of the church for definite subscriptions to the work. By entire is not meant a partial canvass. This is not an easy thing to compass, especially in a large church, but should nevertheless be attained if possible. Only a small fraction of the members are at present giving to missions in any serious way. This is not due always to lack of willingness on the part of members. The matter wants to be brought to their personal attention. After the organization of the Committee on Missions, as described on page 18, the following line of procedure should be followed:

A list of all the church members should be secured. After careful consideration each member of the Canvassing Committee should be assigned certain persons they can best approach. Strengthen and fortify your committee

by having them study carefully the series of *Busy Men's Pamphlets*, furnished by the Foreign Society for 25 cents. The committee should see these members *in person*, not by mail nor by proxy, and should always go *by twos or threes, never singly*. The fact that two men are willing to canvass for any object lends dignity and importance. Have the pledges filled out while present. If left to be filled out later this may be neglected and a second visit found necessary. Do not omit any members, however poor, for "many a little makes a muckle." The subscription list should be at least as large as the church membership. Many of the young, who are not church members, will respond if approached. Others, who have not allied themselves with the church, are willing to help, and a gift from them may be the first step toward the Christian life. Children should be trained to give as well as to pray, and the heads of families should no more think of giving for the whole family than they would think of doing all the

RECORD of CHURCH  
at BOLENGE AFRICA:  
750 MEMBERS  
SUPPORT 76  
NATIVE  
EVANGELISTS—  
EVERY TENTH MAN!

RECORD of the  
CHRISTIAN CHURCH  
in AMERICA:  
1300,000 MEMBERS  
SEND 225  
MISSIONARIES—  
ONE in EVERY  
6000!

ASHAMED!



Twelve years ago the people who are now members at Bolenge were wild, uncouth savages. Their consecration to the cause of missions now shames many of our churches in the homeland.

praying or all the eating. A very important matter is to set a time limit for the closing of the canvass. When it is continued too long the results are not the best. A week or ten days should be sufficient. Enough canvassers should be enlisted to finish the work within that time. It is usually well in this canvass to suggest certain sums, especially to men of means. If a man can give \$50 or \$100, and be the better for it, it would be a mistake not to set a goal for him. This can be done tactfully. It never should be made to appear that the money was being *begged*. The *privilege* of investing in the great work should be set forth. The great opportunities of the work should be made a challenge to the giver.

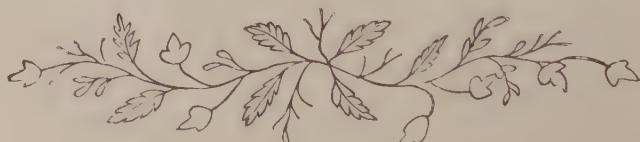
*2. Separate Canvasses the Best.*—Where an every-member canvass is made for missions, whether it be for a definite pledge for the annual offering or on the weekly plan of giving, we believe for the good of each cause separate canvasses should be made for Home and Foreign Missions. In the case of weekly giving for missions, this is especially important in the first year when the system is being inaugurated. After that one canvass may suffice. Whatever may be

said about all missions being one, and the terms "home" and "foreign" only representing different phases of the same cause, the nature and the appeal of these two departments of the cause are different. The two kinds of work present entirely different problems. The appeal for the Foreign work is its vastness and the depth of its need. The appeal for the work at home is that it is at our own door and for our own people, and affords a basis of supply. These appeals carry greater force when presented on two separate occasions. A man is not susceptible to two profound impressions at one time. Again, some will give to home work and some to foreign. By making two canvasses a larger percentage of the membership will be reached.

The interview of a canvasser or even the sermon of the preacher is necessarily brief. Neither will be adequate to present the great and many-sided home work in connection with the Foreign work. The successful results of one canvass will be a strong lever to use in prosecuting the other later in the year. Whichever canvass is made first, it can be successfully used as a challenge to give the second call a square deal.

### A Picture of Heathenism.

"Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children;—it is the heathen world, the people seen in vision by the prophet, who sit in the region and shadow of death, to whom no light has come, sitting there still, through the long, long night, waiting and watching for the morning."—Bishop Foster.



## Good Texts for Missionary Sermons.

The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up.—Matt. 4: 16.

And this gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.—Matt. 24: 14.

All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.—Matt. 28: 18-20.

For the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10: 45.

And they went forth and preached everywhere, the Lord working with them, and confirming the word by the signs that followed.—Mark 16: 20.

As the Father hath sent me, even so send I you.—John 20: 21.

But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.—Acts 1: 8.

And in none other is there salvation: for neither is there any other name under heaven, that is given among men, whereby we must be saved.—Acts 4: 12.

I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth.—Acts 13: 47.

I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish.—Rom. 1: 14, 15.

Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ.—Eph. 3: 8.

Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.—1 Tim. 1: 15.

## The Brotherhood of Christian Men and An Every-Member Canvass.

E. E. ELLIOTT.

*What is the Brotherhood and what is an every-member canvass?* Two questions in one. The Brotherhood is the men of the Church organized for definite active Christian service. An every-member canvass is the solicitation of every member of the Church for a definite cause. This cause may be Foreign Missions, American Missions, Church Extension, Benevolences, or the support of the local church. It ought to be for all of them, for the church member is obligated to adequately support them all. The purpose of this article is not to emphasize for what purpose the every-member canvass should be made, but to bring to the attention of the men of our churches their obligation to have such a canvass made. The great laymen's missionary conventions are passed and gone. Many of our churches made efforts toward the canvass in their local congregations and failed; others failed to give serious consideration to the matter, and the canvass

was only half-heartedly made or, worse still, it was not made at all. Still a third portion of our churches appointed competent committees and made the canvass resulting in benefit to all our missionary interests. To those who failed to make the canvass or made it only partial, this message is directed. If you have an organization of men in your church or Bible school, place the task in their hands, with request that they attend to all details of the operation and bring in a report to the church of their accomplishment. If you have no organization of men, call your men together and form a Brotherhood on the spot and put the matter up to them immediately. Send to the Foreign Society for printed matter regarding foreign missions and the every-member canvass. Do the same with the Home Society. Follow explicitly the instructions contained in what they send you. Do n't think that they do not know how it is to be done, for you may be sure that

they do, for they have been in the business so! these many years, and they know what plans have failed and those which have succeeded. They recommend only those that have been tried and found successful. Carry them out to the letter. Do not let a single member of the church escape, not even the young man who sells papers on the street. He is able to have his name on the list for some amount for the support of every one of our interests, at home and abroad as well as the local church. It may not be a large amount, but it ought to be something every week. The rich man should be urged to give according to his means, and when you have the entire membership canvassed, do not rest on your oars, but go right ahead and see

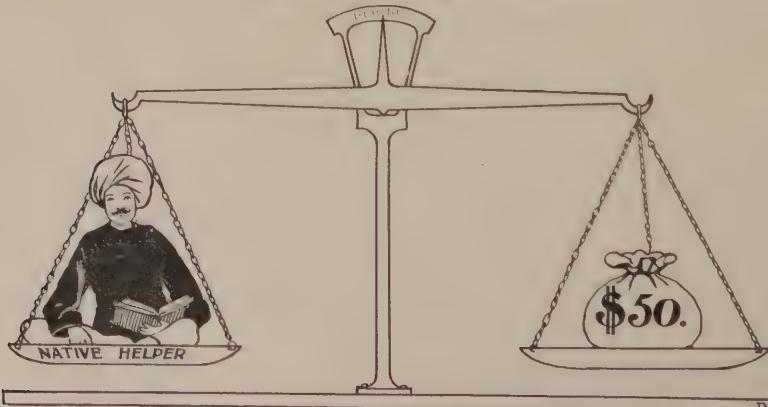
that the weekly offering is obtained from every member. Here is where the fine art of the every-member canvasser comes in. Many book agents are able to take orders for books, but the man who is able to make deliveries is the one who is counted successful. That Brotherhood is successful which has not only inaugurated an every-member canvass of its church in the interests of all departments, at home and abroad, but has continued at it until it was completed, and thus sown the seed. It then behoves the Brotherhood, like a good sower, to follow along and gather the harvest in due season. In this way, and this way only, will the church succeed in its mission to evangelize the world.

Kansas City.

## Why Every Church Should Have a Missionary Committee.

1. Because the cause of missions should be placed on a permanent, business-like, dignified basis in each congregation.
2. Because the pastor should not be obliged to bear all the burden of missionary education, and the enlistment of church members in giving to missions.
3. Because the work of such a committee will make the congregation feel that missions are not a little side issue, but the chief business of the church.
4. Because the wealth of our churches has quadrupled within a few years and the offerings for the great benevolent causes have in nowise kept pace with this increase. More intensive work must be done.
5. Because it has been proven again and again that such a committee, properly realizing its responsibility, will bring a church to its highest missionary efficiency.
6. Because it enables a committee of informed men to clear up the ignorance, the doubts, and the difficulties in the minds of a great number of the people in regard to missionary work.

## Striking a Yearly Balance.



There is no place in the world where money will go so far as on the Foreign Fields. In many of the fields the Society supports a native evangelist the whole year through for \$50.

## At Jubbulpore, India.

AN INTERESTING LETTER FROM SECRETARY F. M. RAINS.

### LETTER No. 9.

The Bible College of the Foreign Christian Missionary Society is located at Jubbulpore. It was named for the late Lathrop Cooley. This city is central to all our mission stations, and has a population of over 100,000. It is also an important government and railroad center. The city is said to be at about the exact center of India. The elevation is 1,400 feet above the sea level.

The location of the college in the city is most excellent. Good judgment is shown in all the work of the stations. The mission has six acres of land for the college. This large lot fronts on two important streets. The college building is well constructed of stone and brick. There is a large room for a church and for an auditorium, four good-sized class rooms, a reading room, a chapel, six smaller rooms, etc. The sessions of the college were opened in 1902. At first the classes were conducted in an old bungalow. This continued three years. The college building was dedicated March 13, 1908. This was a great event in the history of the India Christian Mission. Young men are trained here for the Christian ministry. Some twelve or fifteen have already graduated, and are doing good

service as pastors in native churches, or as evangelists.

Dr. G. W. Brown is president of the college. He has just returned from Johns Hopkins University, where he received the degree of Doctor of Philosophy. Without such a degree he is one of the leading men of all India. He commands great respect not only among our own missionaries, but with educators and the general public. He is a born missionary. All classes love him. His good judgment, kindly bearing, ripe scholarship, tactful management, make him an ideal man for the very important position he so ably fills. We have no more capable educator in America. The program he has in his heart for this institution will make it one of the most useful and commanding in all India. What has been done is only the beginning.

Our printing press is also located at Jubbulpore. It is doing most excellent service. Some fifteen men are engaged in its service. J. C. Archer is at present the general superintendent. It prints our mission paper, *The Christian Helper*, in Hindi and English, which enjoys a growing circulation. This is a weekly. It issues also a Sunday school



Mission Orphanage Babies saying "Good Morning" to Mr. and Mrs. Rains.

leaflet in Hindi. Besides it prints many tracts, books, etc., and does a general printing business. Lathrop Cooley gave \$1,000 to start the press. Other gifts have been made, and it has grown in usefulness. This plant is worth about \$5,000. It is on the college campus.

While I was in Jubbulpore there were three significant conferences, conducted as follows:

1. Our own Indian Christians held their convention of the Indian Christian Missionary Society. There were about one hundred present from all the mission stations. It was conducted in Hindi, of course. The sessions were orderly and business-like. These Indian brethren all came at their own expense and entertained themselves. They conduct a mission station of their own. This conference was one of the most cheering signs of progress I saw in the mission. Some of the boys in the Damoh Orphanage walked sixty-five miles to be present. They preached on the way going and returning.

2. Following the conference of our own brethren came the great annual gathering known as the Mid-Indian Christian Conference. This is a gathering of representatives of all the Protestant India Christians of the Central Provinces. There were about 1,500 present. There were only a comparatively few missionaries. It is not held for the benefit of the missionaries, but for the native Christians. Important addresses were made by Indian preachers. Some missionaries spoke as well. The Conference was held in a large tent. The people lived in small tents during the days of the sessions. It was an inspiring sight to see so many tents spread. This mighty gathering made one feel that India was indeed turning to the Lord. The spirit of Christian love and Christian union were made prominent, of course. These new-born babes know little or nothing of our small theological quibbles in America, and in other lands. The story is told of one man who had lived the Christian life for about a dozen years without knowing he was a Congregationalist! The native Christians of India will become one indigenous Christian Church on correct Scriptural lines, if the home

preachers and churches and boards will permit it. I was fortunate to be in India and in Jubbulpore during this conference.

It is necessary to be in India to appreciate more fully the rapid growth of the native Christian community. The number of Protestant native Christians is about one million. This, it is said, represents a growth of more than fifty per cent in the past ten years, and the number is fully ten times what it was fifty years ago. It is now believed that within another century Christianity will be the prevailing faith of India. Certainly enough is being done to cheer the hearts of those who have prayed so long for India's redemption.

3. After my visit to about all the mission stations, the missionaries of the Foreign Christian Missionary Society and of the Christian Women's Board of Missions met in Jubbulpore for a two days' conference. This was truly a great meeting. We talked over, face to face, the problems at home, and the difficulties on the field. It seems that nothing was kept back. I was more than rejoiced over this hearty and cordial meeting. A number of missionaries expressed the opinion that this gathering marked the beginning of a new and larger day for all our work in the land of the Trident. There is a holy discontent in this body of Christian workers. They are not satisfied with the results of the evangelistic work. More emphasis will be placed upon this department in the future. The missionaries are managing the property interest with careful business methods. The two boards own about \$160,000 worth of land and buildings in India. In the location and construction of this large property interest very few mistakes have been made. Indeed, I marvel that so few exist. No board at home would have made fewer. The property is now worth more than it cost.

More careful business methods are being applied to the administration of the various missions all the time. Carefully selected committees have certain duties which are well performed. Many of our churches and some of our American institutions would do well to study

the careful practices of the mission stations. The administration of the funds expended annually in India is a matter of increasing importance. Our people send no less than \$100,000 each year to

this great field. It is wisely spent. I wish it were ten times as much. The amount then would be far too small to meet the awful need.

January 3, 1911.

## A Word of Thanks.

### CONCERNING SECRETARY RAINS' VISIT TO INDIA.

One of the best things that has ever happened to the Mission in India was the visit of Brother and Sister Rains, and on behalf of the Christian Women's Board of Missions' missionaries in India, I wish to thank the Directors of the Society, as well as the entire constituency of the Foreign Christian Missionary Society, for the privilege that has been ours indeed by their visit.

We were glad that he found time while in India to visit so many of the Christian Women's Board of Missions stations, and all have felt benefited by his counsel. The Conference, which lasted two days, in Jubbulpore was by far the best meeting of its kind that we have ever had, for it is the first yet held in India. The fellowship was delightful, and those of us who were permitted to be present will not soon forget the

words of encouragement and counsel that came to us from the lips of Bro. F. M. (Foreign Missionary) Rains.

Few if any in the entire brotherhood is better prepared for such a visit among the stations in mission lands as is this sweet spirited, enthusiastic, optimistic missionary prophet. When his visit is completed it will be found that the Foreign Christian Missionary Society has made one of their best investments within recent years.

Again thanking you for the uplift he has been to the Christian Women's Board of Missions missionaries in India, and praying God's blessing to rest upon Brother and Sister Rains in their further journeyings and upon the Society who have sent them forth, Sincerely yours,

With Christian and Christmas greetings,

WALTER G. MENZIES.

## Individual Gifts of \$500 and Over During 1910.

G. H. Waters .....	\$5,600 00	J. W. B. Smith.....	\$500 00
Frank Coop .....	5,250 00	Mr. and Mrs. J. M. Tisdale	5,000 00
J. Coop .....	5,242 25	Wm. Q. Fish .....	800 00
F. B. Vennum .....	5,000 00	Miss Stella D. Ford .....	600 00
Mr. and Mrs. Jas. Hinshaw.	3,000 00	Mrs. Nell Ford Torey .....	600 00
Mr. and Mrs. E. O. Vail...	500 00	Jonathan Souders .....	500 00
I. S. Hanna .....	500 00	Mrs. F. Blanche Hill .....	515 00
Miss Sue M. Dilts .....	5,015 00	Miss Cynthia A. Allen.....	1,300 00
Mrs. Ida W. Harrison .....	2,500 00	Mr. and Mrs. M. J. Allen..	1,348 00
Mrs. J. W. C. Houston .....	600 00	A. M. Sinks .....	1,000 00
Mrs. B. D. Johnston .....	1,010 00	D. L. Soule .....	500 00
A. M. Jones .....	500 00	Luella Syfers .....	500 00
Geo. W. Robinson .....	500 00	Mr. and Mrs. J. C. Woods..	511 00

# The “Good Samaritan” Work in China.

W. E. MACKLIN, M. D.

The Chinese are very poor. The wages are but five cents to seven cents a day. A great many are out of employment most of the time. One-half the land is worked by tenant farmers with small holdings of a few acres. The landlords have from one-half to three-fifths of the crop, and they have no savings. A failure of crop means a famine. This last year a million people were rendered homeless near Hankow by

in the army. He replied: "China is different from some countries. We have a great population. If they die, we can get lots more." When Germany asked the viceroy, who afterwards became prime minister, for medical help in the army for the soldiers, he received the same reply.

Over twenty years ago I was walking down street and saw a man lying very sick. I passed by and began to meditate on the Good Samaritan. I was com-



Chinese beggars who have found refuge from the cold winds in the corner of a wall.

frosts destroying one of the two crops of the year. Two or three years ago there was a great famine and the American people sent shiploads of grain. Some years ago in one of these famines Brother Saw devoted himself to relieving the sick famine sufferers, contracted the pestilence, and died. Two years ago a number of those relieving famine distress contracted the plague and died. The Chinese have very little regard for humanity. Men die by the thousands by the roadside like dogs. A leading newspaper reporter a few years ago asked the prime minister, Li Hung Chang, why they had no medical officers

peled to return and have him carried into our schoolhouse near by. The man died, but it was a good text for a sermon on the "Good Samaritan." I have since taken in many of the poor sufferers. I once saw a man lying on his back in the slush and snow, with his feet up in the air, frozen black. I gave him a little money to be carried to the hospital, amputated his legs, and saw him restored to health. I since saw a poor fellow lying in coma from malignant malaria. I had him carried several miles to the hospital. He was restored to health in a few days. I once saw a man who a few days before had been a giant

for health and vigor. He took a little sick; his employer, a rice merchant, turned him adrift. He lay on the roadside and died of starvation and exposure before I could get him into the hospital. This is only an illustration of hundreds of cases that I have seen. I kept picking these men up, taking them to the hospital, till I had forty or fifty beds occupied with them. In the last two years I have had one hundred beds, and sometimes twenty or thirty more sleeping on the floor. I have carried on this work for over twenty years. The churches in America have paid for my regular hospital work, but this charity work has been entirely supported by my efforts on the field. When I attend a rich man in the private wards and he recovers, I invite him to see my beggar wards, and I rarely fail to get a contribution for from \$5 to \$500. Every year I write to our viceroy and seek a subscription of three to five hundred dollars. I was traveling on a steamer a couple of years ago and gave some Christian tracts to a business man. He proposed to give me \$300 for the hospital. I asked him to visit the hospital. He did so and gave me three acres of land to extend the good work. I have been using this land, till we can build upon it, to enable

my convalescent poor to make a living by raising vegetables until I can secure employment for them. This also enables me to separate the sheep from the goats, but very few are not willing to work. Some time ago we had a cholera epidemic. There was a rich man who believed the gospel. His grandson, of nine, was taken with cholera. He prayed to God and Jesus to save the boy. He brought \$1,000 and placed it on the communion table for a charity-offering for the hospital, as a thank-offering to the Lord for the recovery of the boy. Later he gave \$1,000 to the chapel and \$1,000 to the school. Some months later he gave \$1,200 more to the hospital. With this \$2,200 I have erected a small modern contagion hospital. I have erected stones to commemorate the gifts of these men and hope to secure more money for this work. There is no influence for reaching the hearts of the people, rich and poor, with the gospel, than by following the teaching of the Good Samaritan and getting others to "go and do likewise."

#### THE NEED.

We need a new operating-room, well equipped and up to date.

*Nankin, China.*

### Special Urgent Calls for Which the Foreign Society Has Great Need of Funds.

*A medical missionary for Lotumbe, Africa.* The station was granted with the provision that a doctor be sent. The two missionaries there are one hundred miles from medical aid.

*A new missionary family for Tibet.* Two young people under appointment, but no funds to send them. Mrs. Ogden, at Batang, is the only white woman within five hundred miles.

*Two missionary families for the Philippines.* A depleted force of workers and a rapidly growing work demand this. It will take extra funds to send them.

*Missionary Home at Batang.* J. C. Ogden and family are living in a mud house, in a severe climate, seven thousand feet above sea level.

*Hospital for Harda, India.* Dr. C.

C. Drummond has toiled for years in a small, cramped hospital with no operating-room and his porch for a dispensary. His need is \$3,500.

*Missionary homes at Chao, Hsien, China.* C. J. Titus and Dr. Paul Wakefield are living in poor, native buildings, which do not give their families proper protection. The need is \$3,000 for each.

*Missionary home at Lotumbe, Africa.* Mr. and Mrs. Herbert Smith are living in a rude house, improvised from poles, mud, and palm leaves.

*Boys' High School, Harda, India.* This great school of 450 boys is conducted in cramped and unsanitary quarters. \$5,000 is needed.

*Chapel at Lu Cheo Fu, China.* At present the services must all be held in

the hospital, which is already sadly overcrowded. This station is a great evangelistic center. For three years the missionaries have plead for a modest chapel. \$4,000 will build it.

*American chapel in Manila.* We have a worthy but poor band of American disciples in this great Philippine Island city. They will provide the lot if we will furnish \$2,500 for a chapel.

## What Proportion of My Giving Shall Be for Foreign Missions?

J. CAMPBELL WHITE, SECRETARY LAYMEN'S MISSIONARY MOVEMENT.

After a person has decided to devote one-tenth or more of his income to God's work it is important that he go further and decide in advance on a reasonable ratio of his entire offerings, to be used in proclaiming the gospel throughout the non-Christian world. Every man should decide upon such a ratio after prayerful consideration of the whole subject. Since the numbers to be reached by the churches of North America are tenfold greater abroad than at home, and since a large proportion of church members are giving nothing whatever to work abroad, is it not reasonable for those who really believe in world-wide missions to devote at least twenty-five per cent of their total offerings to God for all purposes, to the

spread of the gospel in the non-Christian world? If we invest our lives (presumably our largest investment) and seventy-five per cent of our offerings, in religious, educational, and philanthropic work at home, is it not fitting that we devote at least twenty-five per cent of our total offerings to similar work abroad? Many men would urge, with much reason, a far larger proportion than this. Some are now giving fifty per cent of all their gifts to foreign work. It is believed that all givers will be helped by fixing in advance upon some proportion which appeals to their own minds as reasonable and fair. No man ever reaches his maximum local efficiency until he enters into his heritage as a citizen of the world.

## What One Country Church Did.

BY C. E. BRADT.

The church is located seven miles from a railroad and ten miles from a main line. It is composed of intelligent, well-to-do farmers. The first year's work of the pastor the church gave \$800 to all missions and benevolences. Providentially two young people of the congregation were actively engaged in the Lord's work. Both were college graduates. One was teaching in a manual school in the Southwest; the other was finishing a Bible course at college. After much prayer and debate with himself, in the fear that he might be called upon to resign if he pressed the matter, the pastor determined to make a canvass of the membership to secure enough pledges to support these young people, the one as a Home missionary, the other as a Foreign missionary. First making a pledge himself, which represented sacrifice, he circulated the pledge paper, and did not meet with a single refusal. He secured \$500 for Foreign mission support, and \$350 for the Home missionary.

The next year, after careful planning and canvass, the offering for Foreign missions was \$946.78, and for Home missions \$644. In the following year the offerings were again increased.

The pastor gives the following as to his methods:

1. A missionary treasurer who keeps strict account of all pledges, and looks after their collection.
2. Full use of all literature sent by the missionary societies.
3. A lime-light stereopticon consecrated to missionary purposes. Slides were furnished by missionary societies.

4. A monthly missionary prayer meeting.
5. The envelope system for receiving money.

The pastor writes: "As a result of our policy, notice our answer to some objections:

"*Objection*—Giving for Foreign Missions so liberally will cripple the local church.

"*Answer*—A balance of nearly \$400 at the beginning of the fiscal year in the treasury. Pastor paid quarterly in advance.

"*Objection*—You neglect other missions.

"*Answer*—Other missionary offerings have had a proportionate increase."

*Chicago, Ill.*

## "That Deficit."

BY D. O. CUNNINGHAM.

The "Deficit" statement in the November Intelligencer may have been read by part of the home constituency with a degree of solicitude. Neither is it very inspiring reading for those who have prayed earnestly and waited long with the expectation of early reinforcements and necessary equipment.

"That deficit" reveals at least two things: *First*, that God has blessed in a remarkable way our missionary efforts, and *second*, that he was limited in his gifts and support only by the limited gifts and support of his people. Christian principles and influences are operating in non-Christian life. There is but one way to stay them, and that is to cut off the source of supply. God will support his work. We can not reduce his blessings only as we cease to preach the gospel. Two months ago a man came to our door asking to learn more of a Savior of whom he had heard. To-day he came asking for baptism. If we do n't want to pay the price of reaping, better not sow the seed. Yesterday a large body of High School students listened with intense interest for forty-

five minutes to a lesson on John 11:26. Two years ago there would have been jeering and scorn at such pointed preaching in the school-room. If one of these boys should openly confess his faith in Christ, he would be an outcast from his father's house, and we would doubtless be to the expense of sending him to the Bible College for further instruction. If we can not provide the bread we should not create the hunger. During the last two weeks our evangelists have sold more Bibles to the people in surrounding villages than had been sold in the same villages during the past two years. The harvest is ripening. Nothing so stimulates the representative on the field as a thoroughly stimulated backing. There will continue to be deficits and small returns so long as we attempt to do great things in such a small way. In 1906 we had twenty-seven Foreign Christian Missionary Society missionaries working in India—we have twenty-seven here to-day. "That deficit" will become small in proportion to our becoming great.

*Harda, India.*

## Contributions of the Disciples of Christ.

For Ourselves.

Local current expense of Churches \$9,000,000.

For all others in the United States.

Home and State Missions, Church Extension,  
Benevolences, Ministerial Relief, \$840,000.

For all others outside the United States.

Foreign Missions, F. C. M. S. and C. W.  
B. M., \$520,000.

The Great Problem is to make the two short lower lines meet and realize the ideal "as much for Others as for Ourselves."

## Testimony of Great Men Concerning Foreign Missions.

WILLIAM H. TAFT.

I confess that there was a time when I was enjoying a smug provincialism, that I hope has left me now. Until I went to the Orient, until there was thrust upon me the responsibilities with reference to the extension of civilization in those far-distant lands, I did not realize the immense importance of foreign missions. The truth is, we have got to wake up in this country. We are not all there is in the world. There are lots besides us that are entitled to our effort and our money and our sacrifice to help them on in the world.

Now no man can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only basis for hope of modern civilization in the growth of popular self-government. The spirit of Christianity is pure democracy. It is the equality of man before the law, which is, as I understand it, the most Godlike manifestation that man has been able to make.

THEODORE ROOSEVELT.

Colonel Roosevelt's articles on his hunting trip in Africa running through the current volume of *Scribner's Magazine* contain many complimentary allusions to missionary work which he saw on his African journeys.

In the August installment he makes this general observation in answer to critics of missions: "Those who complain of or rail at missionary work in Africa, and who confine themselves to pointing out the undoubtedly too numerous errors of the missionaries and shortcomings of their flocks, would do well to consider that even if the light which has been let in is but feeble and gray, it has at least dispelled a worse than Stygian darkness. As soon as native African religions—practically none of which have hitherto evolved any substantial ethical basis—develop beyond the most primitive stage, they tend, notably in Middle and Western Africa,

to grow into malign creeds of unspeakable cruelty and immorality, with a bestial and revolting ritual and ceremonial. Even a poorly taught and imperfectly understood Christianity, with its underlying foundation of justice and mercy, represents an immeasurable advance on such a creed. Where, as in Uganda, the people are intelligent and the missionaries unite disinterestedness and zeal with common sense, the result is astounding."

WILLIAM JENNINGS BRYAN.

I shall long remember two meetings which I addressed in India. One was held under the auspices of the Y. M. C. A. at Allahabad, one of the centers of the Hindu religion. At the conclusion of my address an Indian arose and addressed me as follows: "Mr. Bryan, you can not judge of the influence of Christianity upon our country by the number of church members. The spirit of Christ and the Christian ideal have made an impression far wider than the church membership would indicate. Tell your people that the Indians are grateful to them for the missionaries and teachers whom they have sent among us, and tell them how few these are in number compared with our needs. Send us more, and assure your people that we appreciate the benefits received from America."

This unsolicited testimonial to the good work of our missionaries and teachers is entirely deserved. The influence of Christianity upon the Orient is vastly greater than one would think it if church membership were the test. The stimulus which is given to Eastern thought is enormous, and already the Hindus, Parsees, and Mohammedans are imitating the methods of the Christian world and establishing schools independent of the government.

But it is said that we must not neglect home missions in our zeal to carry the gospel and its attendant blessings to foreign shores. This is a familiar objection, but as a rule it is urged by those who do the least for home missions. I

think I am far within the truth when I say that the most liberal contributors to foreign missions are also the most liberal contributors to home missions, and that those who are so afraid that work at home will be sacrificed for work abroad are the very ones who themselves make few sacrifices for the work at home. The same spirit which leads one to be generous in the support of those

benevolences which are immediately about him, leads him to take an interest in the needy wherever they are found. The same spirit which makes one anxious to have the Sermon on the Mount known in his neighborhood leads him to desire that the knowledge of this sermon and the philosophy which it contains shall be brought to the people of all the world.



Pray ye therefore the Lord of the harvest that He thrust forth laborers in His harvest.—JESUS.

## Little Lessons in Missionary Geography.

### INDIA.

This great country has 300,000,000 people. In 1882 the Foreign Christian Missionary Society began work here. The first missionaries were Mr. and Mrs. G. L. Wharton. In the very heart of the country we now have six stations and thirty-one missionaries. The Christian Woman's



Board of Missions also has a large work in this field.

*Question—What are the names of the stations?*

*Answer*—Harda, Bilaspur, Mungeli, Damoh, Jubbulpore, and Hatta.

*Q.—Are there any native Christians?*

A.—There are organized native churches in each station with a membership of 1,000. There are thirty-seven Sunday schools enrolling 2,300, and seven Christian Endeavor Societies with 350 Endeavorers.

*Q.—What is being done in education?*

A.—There are twenty-four day schools with 1,600 pupils, and a Bible college with an attendance of twenty-eight.

*Q.—Is there any benevolent work carried on?*

A.—Yes, very much. An orphanage has cared for 1,200 children. There are two leper asylums alleviating 105 of these pitiable ones. Four medical missionaries treated 84,000 patients last year.

*Q.—Is there any industrial work?*

A.—Yes, there are several industrial schools in which farming, carpentry, blacksmithing, shoemaking, and tailoring are

taught. In addition there is a fine mission press at Jubbulpore which prints great quantities of literature in the native tongue.

*Q.—Do these people give anything toward self-support?*

A.—Yes, last year \$3,500 was raised on the field.

*Q.—What are the most pressing needs of India?*

A.—A hospital for Dr. Drummond costing \$3,500, and a high school building costing \$5,000.

### JAPAN.

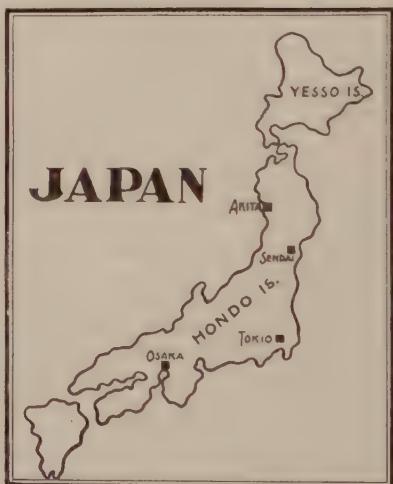
Japan has 60,000,000 people. Work was begun in Japan in 1884. Mr. and Mrs. C. E. Garst and Mr. and Mrs. G. T. Smith were the pioneer missionaries.

*Question—How many stations have we in Japan?*

*Answer*—We have churches organized in the cities of Akita, Tokyo, Osaka, and Sendai, with many out-stations in the neighborhood of these large cities.

*Q.—How many native churches are there?*

A.—Twenty-six, with 1,300 members, and forty-three Sunday schools enrolling 3,000 scholars.



*Q.—Are any of these churches self-sustaining?*

A.—Yes, a large number have their own native pastors, and are independent of outside assistance. There are twenty-six native preachers.

*Q.—Do these native Christians make any systematic effort to evangelize Japan?*

A.—Yes, they have organized a Japanese Home Missionary Society, with annual dues of \$3. Their native missionary works in Tokyo.

*Q.—The Foreign Society can never supply enough missionaries to evangelize Japan. What intelligent plan has our Society for taking Japan for Christ?*

A.—The Society has built the Drake Bible College at Tokyo to educate young Japanese for evangelizing their own country. Twenty-four are studying for the ministry in this school.

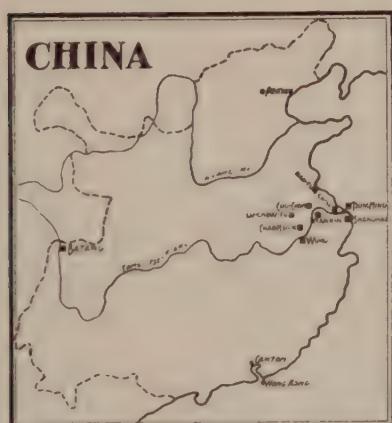
*Q.—Have we any other schools in Japan?*

A.—Yes, there are several in which 750 boys and girls are being given a Christian education.

*Q.—How many missionaries have we in Japan?*

A.—Twenty-six.

### CHINA.



*Question—What is the most populous country in the world?*

*Answer—China, having one-fourth of the human race.*

*Q.—When did our Society enter China?*

*A.—Dr. W. E. Macklin, our pioneer missionary, went to Nankin in 1886.*

*Q.—In how many cities have we mission stations?*

*A.—In seven—Nankin, Shanghai, Tsung-Ming, Nan-Tung-Chow, Lu-Chow-Fu, Chao Hsien, Wuhu.*

*Q.—How many missionaries have we at work among this people of the oldest and most conservative civilization in the world?*

*A.—Forty-three.*

*Q.—What three kinds of work have we been doing in a worthy manner?*

*A.—Evangelistic, Medical, and Educational.*

*Q.—Do the converts "stick!"*

*A.—Earth has seen no fairer spirits since*

*the apostolic days than are some of these Chinese Christians.*

*Q.—Tell the names of a few.*

*A.—Mr. Shi, a Chinese story-teller, has now told the "old, old story" for twenty years. His wife and he have exerted a tremendous influence all these years. Mr. Hsia, a former river boatman, has served the Mission fifteen years. Mr. Hwang, sixty-five years of age, has served for fifteen years. Mr. Wu, a converted boatman, has preached twelve years. Mr. Hu has preached for twelve years. Mr. Chen, one of China's literati, for ten years has been saving men by the "foolishness of preaching."*

*Q.—What is our chief school in China?*

*A.—The University of Nankin, a great union school.*

*Q.—What provision have we for training young men for the ministry?*

*A.—Nankin Bible Institute, of which A. E. Cory is dean, and in which forty-eight men are studying for the ministry.*

*Q.—How many hospitals have we in China?*

*A.—Four hospitals and dispensaries, in which last year there were 54,000 treatments.*

*Q.—How much money was raised in China towards the support of all this work?*

*A.—\$17,500 was raised on this heathen field.*

### TIBET.

*Question—What country is called "the roof of the world?"*

*Answer—Tibet, on whose border at Batang we have a mission.*

*Q.—How many missionaries have we there?*

*A.—Dr. Shelton and J. C. Ogden and their families, and Dr. Hardy, who for six years have been learning the language and establishing a base of operations to evangelize Tibet. The first five converts are just reported.*

### AFRICA.

*Question—What is the most fascinating continent?*

*Answer—Africa; because so old and yet so little known; so rich and so undeveloped; connected with Bible history and Christ's childhood and yet with the grossest animism; the "white man's grave, but the theater for an imminent Pentecost." The population is nearly 200,000,000.*

*Q.—What are the names of our stations?*

*A.—Bolenge, Longa, Monieka, and Lontumba.*

*Q.—How many missionaries have we in the Congo?*

A.—Fifteen, in the midst of a cannibal population of 15,000,000, and no other religious body working among the people.

*Q.—What distinguishes this mission above possibly any other in the world?*

A.—The practice of tithing by every convert, whose offerings support more than one-tenth of their own members as evangelists. These evangelists give all their



time to preaching the gospel in "the regions beyond."

*Q.—How many native Christians are there?*

A.—More than 1,000.

*Q.—What recent agency will help forward evangelism in this ripening field?*

A.—The launching of the steamer Oregon, July 29, 1910, our mission boat, dedicated at the Pittsburg Centennial.

*Q.—Have we any schools among them?*

A.—When the missionaries arrived there was no written language. An alphabet was made, a grammar, and the creation of a literature and translation of the Bible. Now 1,100 pupils are enrolled in the schools.

*Q.—Are our medical missionaries as busy here as in other fields?*

A.—Yes, last year three of them treated 27,000 patients.

### LUZON.

For only eight years have we carried on work among the Filipinos, and yet it is our most fruitful field.

*Question—How many native Christians are there in our mission stations?*

*Answer—We have four stations—Manila, Vigan, Laoag, and Aparri—with 5,000 members.*

*Q.—How many missionaries have we there?*

A.—Ten, with thirty-three native pastors and evangelists.

*Q.—In how many of the Philippine Islands are we at work?*

A.—In the largest one—Luzon.

*Q.—How many medical missionaries have we there?*



A.—Two, who last year treated 13,000 patients.

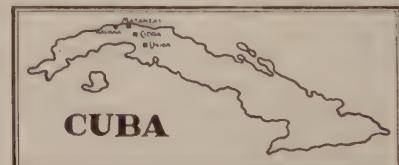
*Q.—What work are we doing towards the evangelization of the Islands, besides the personal work of the missionaries?*

A.—We have a Bible college in which forty-eight young men are studying for the ministry.

CUBA.

*Question—How many stations have we in Cuba?*

*Answer—Matanzas, with two out-stations, Cidra and Union.*



*Q.—Who are the missionaries?*

A.—Mr. and Mrs. Melvin Menges.

*Q.—What can you say of the Matanzas Church?*

A.—It has 125 members, with a Sunday school enrolling 175. A new church building is being erected.

# Strong Testimonies on the Living-Link Plan by Preachers Who Have Tried It.

## MORE MONEY FOR OTHER MISSIONS.

No one thought we would do it; I did n't. I frankly confess that I have felt that we should grow symmetrically, increasing gradually our offerings to all missions. I felt that to become a Living-link in the Foreign Society would be to decrease our offerings to other Boards. The result has been just the opposite. We have not only raised ten times as much for Foreign Missions this year as we did last, but we have just taken an offering for State Missions that surpasses the foreign offering, and is the largest in the history of the Church. We have raised more money and with less effort. We are glad we have become a Living-link.

Long Beach, Cal. F. M. ROGERS.

## SOME ARE SKEPTICAL.

Six hundred dollars seems such a large sum for missions that many are skeptical, but people will quadruple their offerings when they know that it will go to the support of some individual rather than a general fund. Experience teaches that the amount can be as easily raised as \$200 in previous years. "There is that which scattereth abroad and yet increases." By the time the church has raised \$600 necessary to become a Living-link, it has so entered into the spirit of the matter that to double any previous offering for Home Missions is easy and actually accomplished.

RUSSELL F. THRAPP.

Jacksonville, Ill.

## HELPED TO PAY A DEBT.

The plan has been a revelation to us. We were paying off a heavy debt. Every one felt all were bearing the burden to the limit. Some said to support another missionary now would hamper all other work. We appealed for a large number of the small gifts—we got them. Result: All lines of work stimulated. We believe the debt fund was benefited as certainly as the missionary enterprise. It will be a work of growing value to us. With Herbert S. Smith's picture in a conspicuous place—the church—with letters now and then from our own worker in the Congo country, the whole missionary world has a new significance to our people. We would not like to depart from the plan. The spirit of evangelism is a growing one among us as a result of the Living-link work.

STEPHEN E. FISHER.

University Place, Champaign, Ill.

## CHIEF JOY OF THE CHURCH.

According to the divine order, the missionary (apostle) was to be set first in the church. At this point, at least, the Angola Church has obeyed the command of her Lord and Head. Sister Bertha Clawson, our Living-link missionary, easily occupies the first place in the hearts of our people. Her life and work constitute the chief joy of the church. She has woven for us a strand of missionary devotion and yearning which the Angola congregation never expects to see broken. It is our fervent prayer that God may be pleased to grant unto her many years of service on behalf of the womanhood of Japan.

Angola, Ind. VERNON STAUFFER.

## NO DOUBT AS TO INSPIRATION.

There seems to be some doubt as to the verbal inspiration of the Scriptures. There can be no doubt as to the verbal inspiration of—the now very familiar terms—"Living-link." The living *Church* and the living *Mission* indissolubly linked together, and by virtue of the union each enjoying the more abundant life. If the churches now "living at a poor dying rate" will link themselves to the living Mission they will feel the impulse of a new, rich, abounding life to which they are now strangers. This is the joyful experience of the Winchester Church.

J. H. MACNEILL.

Winchester, Ky.

## ELECTRIFIED THE MEMBERSHIP.

The Living-link plan of missionary work is the life-giving plan for the activities of our whole church. It has electrified our membership that our three missionaries on the foreign fields are now supported entirely by voluntary offerings. It fixes in the Christian's heart the bond of loyalty as no other plan does. We feel that we are really preaching in India and China.

Beatrice, Neb. J. E. DAVIS.

## HAPPIER CHURCH.

Our congregation had been giving about \$150 to Foreign Missions. The first time the "Living-link" idea was explained and the appeal made for money to support our own missionary in the foreign field, the response was enthusiastic and almost unanimous and the necessary amount was raised with little difficulty. It has been easier since to raise \$600 than it was before to raise \$150, and the church is happier and

at the same time does more for other missionary enterprises. Nothing has been more effective in awakening the individual consciousness and in enlisting the individual Christian. It is a sane, Scriptural, common-sense idea that appeals to thoughtful men and women.

W. E. ELLIS.

*Cynthiana, Ky.*

#### THE PRICE IS LOYALTY.

I believe any church can have power that

is willing to pay the price—the price is loyalty and fidelity to our Lord and his Commission. When our church had once seen the vision, it was as easy to raise \$600 as it was formerly to raise \$60, and with this came the added blessing—it was easier to do everything else. "My people shall be willing in this Day of Power."

E. M. WAITS.

*Third Church, Ft. Worth, Tex.*

## Living-Link Churches.

Each of these congregations support a missionary in the Foreign Field.

ARKANSAS.—Fayetteville

CALIFORNIA.—Covina, Fresno, Long Beach, Los Angeles (First), Los Angeles (Magnolia Ave.), Pasadena (First), San Diego.

COLORADO.—Denver (Central).

WASHINGTON, D. C.—Washington (Vermont Ave.).

ILLINOIS.—Bloomington (First), Chicago (Englewood) (Hyde Park) (Jackson Boulevard), Champaign, Charleston, Eureka, Galesburg, Jacksonville, Lawrenceville, Paris, Peoria, Rock Island (Memorial), Springfield (First).

INDIANA.—Angola, Anderson, Bloomington, Columbus (Tabernacle), Frankfort, Indianapolis (Central), Johnston County, Lebanon, Rushville, South Bend and St. Joseph Co., Valparaiso.

IOWA.—Cedar Rapids (First), Centerville, Des Moines (Central) (Capitol Hill) (University Place).

KANSAS.—Wichita (Central), Hutchinson.

KENTUCKY.—Cynthiana, Danville, Frankfort, Georgetown, Harrodsburg, Lexington (Central) (Broadway), Louisville (Broadway) (First), Nicholas County, Owensboro, Hopkinsville, Paducah, Paris, Winchester, Woodford Co., Transylvania University and College of the Bible.

MARYLAND.—Baltimore (Christian Temple), Hagerstown.

MICHIGAN.—Detroit (Central).

MINNESOTA.—Minneapolis (Portland Ave.).

MISSOURI.—Canton, Carrollton, Columbia,

Fulton, Independence, Hannibal, Kansas City (Independence Blvd.) (First) (Jackson Blvd.) Linwood Blvd.), Liberty, Marysville, Marshall, Mexico, Moberly (Central), Nevada, Paris, St. Joseph (First), St. Louis (Hamilton Ave.) (Union Ave.)

NEBRASKA.—Beatrice, Bethany and Cotner Univ., Lincoln.

NEW YORK.—Brooklyn (Sterling Place), Buffalo (Jefferson St.) (Richmond Ave.), North Tonawanda (First) (Tabernacle), Troy (River and Jay Sts.).

OHIO.—Akron (High St.) (High St. S. S.), Alliance, Cincinnati (Central) (Evans-ton) (Norwood) (Walnut Hills), Cleveland (Euclid Ave.) (Franklin Circle), Columbus (Combined), East Liverpool and Wellsville, Elyria, Findlay, Fulton Co., Hiram and Ravenna, Holmes Co., Mansfield, 19th District, Warren, Youngstown (Central) (First).

OKLAHOMA.—Oklahoma City.

PENNSYLVANIA.—Allegheny (First), Pittsburgh (East End) (Wilkinsburg), Uniontown (Central), Washington (First).

TEXAS.—Bonham, Dallas (Central) (East), El Paso, Ft. Worth (First) (Magnolia Ave.), Gainesville, Greenville, Houston.

VIRGINIA.—Norfolk (Freemason St.), Richmond (Seventh St.).

WASHINGTON.—

WEST VIRGINIA.—Cameron and Marshall Co., Huntington.

INDIVIDUAL LIVING-LINKS.—Allen, M. J. and Cynthia; Mrs. Nell Ford Torrey, Miss Stella Ford, C. R. Scoville, G. H. Waters.

## A Queer Country.

Japan is a very queer country; it is a land of contradictions and inversions. We prefer sweet fruit, they sour; they make saucerpans of paper; we weep at misfortunes, they laugh; we think white teeth are beautiful, Japanese ladies var-

nish their teeth black; they put on the roof of a house first, and build the walls up afterwards; their carpenters draw the plane toward them; their horses' shoes are of straw; their tailors, in stitching, point the needle from them.

# Suggested Program for A Foreign Missionary Rally in Church, Sunday Night, February 27th.

THIS PROGRAM MAY BE CHANGED TO MEET ANY LOCAL CONDITIONS.  
NO OFFERING SHOULD BE TAKEN.

## HYMN.

SCRIPTURAL READING BEARING ON MISSIONS.

## PRAYER FOR MISSIONS.

## MISSIONARY HYMN.

## OPENING ADDRESS BY LEADER.

(Three-minute addresses, explaining the purpose of the meeting; the importance of missionary education, etc.)

## MISSIONARY SONG.

ADDRESS—SCRIPTURAL TEACHING ON FOREIGN MISSIONS.

The promise to Abraham. Missions in the life of Christ. The Commission. The word apostle means missionary. Acts of Apostles simply a missionary record.

ADDRESS—THE MANY-SIDED WORK OF OUR FOREIGN SOCIETY.

1. Evangelistic. 2. Educational; supports sixty-seven schools and colleges. 3. Medical; supports twenty-one hospitals and dispensaries; last year over 182,000 patients treated. 4. Industrials—Orphanages, printing, farming, trades, etc. 5. The Foreign Society supports 931 workers.

The February INTELLIGENCER has some fine material on this subject.

## A STIRRING MISSIONARY HYMN.

## PRAYER FOR THE MISSIONARIES.

ADDRESS—MOTIVE TO ENGAGE IN FOREIGN MISSIONS.

1. Loyalty to Christ. 2 Cor. 5:14.
2. Interest in Missions. Rom. 15:1-3.
3. Reflex influence upon the Church. 2 Cor. 9:8-11.

ADDRESS—HOW TO CULTIVATE CHEERFUL GIVING.

1. Study the Scriptures on the subject.
2. Giving is learned by practice.
3. It is a grace—a beautiful grace.
4. Keep the people advised as to the missionary progress of the world.
5. Obligation of this Church to the March Offering.

PRAYER FOR THE NATIVE CHURCHES AND EVANGELISTS.

A missionary incident or story taken from the MISSIONARY INTELLIGENCER. The January number has some good ones.

ADDRESS—LIGHT IS BREAKING EVERYWHERE.

1. Marvelous moral improvement in our own land.
2. Wonders of success of the Gospel in all mission fields.
3. The kingdoms of this world to become the Kingdom of Christ.

Concluding song.

## God's Apportionment.

C. A. FREER.

In our missionary work the apportionment idea is quite prevalent. It has done much good. But it is quite often a misfit very naturally, for which no one is to blame. There is a deceptive phase to it that often works badly. A church or Bible school is apportioned \$100 and raises it easily. Then they congratulate themselves and have an easy conscience all round. But possibly the \$100 is just a small portion of the real ability of the givers. Did it ever occur to you that there is an apportionment made that is generally different from that sent out from Cincinnati? It is so. That is God's apportionment. But how may we know his apportionment? Very easily. What is it? Our ability. God apportions each one ac-

cording to his ability, and while we may reach the mark set by the leaders of our missionary societies and feel good, yet we have not pleased God unless we have reached his apportionment or what we are able to do. Indeed the preacher too many times takes satisfaction in reaching the apportionment and getting on the roll of honor, whereas he ought to push hard for God's apportionment. There are churches even that will send in *only* the apportionment and use the balance to pay for the coal or janitor.

Let us begin to think of this great enterprise of evangelizing the world from God's apportionment and do as he has given us the ability to do, and the kingdom will come much faster.

*Millersburg, Ohio.*

## Can We Do Less?

### THE EVANGELIZATION OF TWENTY-FIVE MILLION IN THIS GENERATION.

The delegates from our churches at the National Missionary Congress, Chicago, asked our Brotherhood to undertake the evangelization of at least 25,000,000 heathen people in this generation. Here is a big, bold proposition worth considering. Is the task impossible? Is it too small a goal? Is such an aim workable and inspiring? Let us try to answer these possible questions briefly.

*First.*—What is meant by evangelizing 25,000,000 people in this generation? By evangelization is not meant Christianization—that is a longer and more difficult task. As W. H. Book said so well at Pittsburg, “We are not commanded to Christianize, but to evangelize”—not to compel people, but to give them an opportunity and an urgent invitation. To evangelize twenty-five million people is to give that many an *adequate opportunity* to accept Christ. To preach the gospel to them again and again until the responsibility for not being Christian is on their shoulders, and not on ours. By “in this generation” is meant within the next thirty or forty years. In other words, to reach twenty-five million people who live while we live. As the Laymen’s conventions and the Students’ Volunteer Movement have emphasized again and again, “this is the only generation we can reach.” Our children can not preach to this generation. When this generation of Christians is gone this generation of heathen will be gone also.

*Second.*—Why take 25,000,000 heathen people as the number to be reached? In the first place, definiteness always adds to the appeal. One business man has said, “I do not care to throw my contribution at the heads of a billion people.” Concreteness leads to interest always.

In the second place, that is just about the number of people for whom our missionaries are now responsible. There are that many heathen souls in the territory our workers have staked off. They will never be reached unless our people reach them. No other folks will tread on our

toes. God will hold us responsible for these first—the great majority of them have never heard of Christ.

In the third place, 25,000,000 people is the smallest number we can aim at and not fall hopelessly below the ideals attempted by all the other religious bodies. In fact, it is hoped that our membership and missionary spirit will so grow in the next quarter of a century that we will reach 50,000,000 or more in this generation. The Northern Presbyterians have resolutely set their faces toward the reaching of 100,000,000 people in this generation. They are smaller in numbers than we are, but of course have been doing missionary work much longer and have the start of us. They now give over \$1,000,000 a year for foreign missions. To sustain one thousand missionaries in heathen lands with our present membership would only mean one worker for each thirteen hundred members! Dare any one say such a proposition is impossible? Supposing we eliminate half the membership of our churches as being incapable of enlistment in this course. That would make it necessary for each six hundred and fifty people to support a missionary in order that we reach the thousand. Placing the average support of a missionary at \$1,000 a year, and his home, equipment, native workers, and buildings at \$1,000 more a year, this would mean an average of about \$3 a year for each interested member. This is not counting the fifty per cent not interested at all. Six cents per week from fifty per cent of the church membership! Does that look like an impossible task? We have one church now giving nearly \$8 per member for foreign missions, and many giving from \$3 to \$6 per member.

*Third.*—Is it possible for the Disciples of Christ to reach 25,000,000 people in this generation? We answer, Perfectly possible. It has been definitely demonstrated that one missionary, with the churches, schools, and other work that he will build up, can evangelize 25,000 people adequately in a period of thirty years. In some fields he can reach

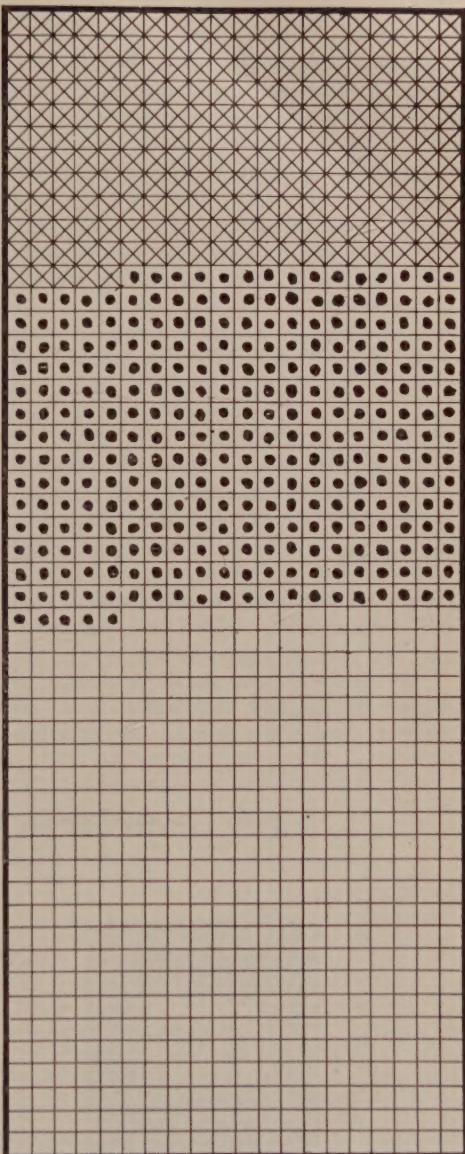
many more than this number. This ratio would make 1,000 foreign missionaries necessary in order that we reach our suggested quota. This would mean one missionary for every thirteen hundred members at the present time. By the time that number is reached we will be a much larger people in numbers. Several religious bodies have already reached that aim. It is a very modest goal for us. This would mean the raising of \$2,000,000 a year, instead of what we now give—\$500,000. Is it impossible that our people should give on the average of \$2 a year for Foreign Missions? Four cents a week for the cause for which Christ died!

*Fourth.*—Can we find one thousand missionaries to send out? It is perfectly possible. We believe they could be found in the next ten years easily, if the church was only ready to send them. We have a large band of volunteers in each of our colleges now. If the church awakens to its task and sends out a worthy challenge, hundreds more will make ready. The tragedy of our foreign work now is that we have many candidates ready whom we can not send for lack of funds. The Christian youth of our churches awaits a bold, heroic call. When that call comes from the church, the best and most useful of our young people will readily respond.

Let us make our aim no less than one thousand missionaries in heathen lands. Let it ring out from our pulpits. Let it be the watchword in our colleges. Let us work and pray for it, and it will be realized.

*Fifth.*—Let no one think that the setting of a goal in the number of people to be reached limits us in our campaign. There are a thousand million to be reached in this generation. The scope of our work will only be limited by the size of our contributions. Our chief anxiety should be that our people do something near the task that God requires of us.

### SHALL WE DO OUR SHARE?



The above diagram represents the 25,000,000 people for which our missionaries are especially responsible in the fields where they have gone. Each square represents a district with 25,000 souls in it. There are 1,000 such districts. In each of these we must place a missionary. Under the Foreign Society and the C. W. B. M. we now have 225. The squares thus occupied are indicated by a  $\times$  in the chart. The squares marked ● refer to 300 Student Volunteers now in our colleges preparing to go. Even if all of these should reach the field there would still be 500 unoccupied districts. If we do not provide for these people they will never hear of Christ.

# The Target of the Critics Shafts.

E. W. ALLEN.

From various classes of men, intelligent or shallow, come objections and criticisms of foreign missions, methods, and missionaries. But Christian missions need no defense. No criticism can affect our Lord's universal love and world-wide mission. A fire has been lighted that nothing can extinguish. The work may need explanation and interpretation.

1. *The heathen have religions of their own adapted to their conditions and mind. Why should we force our ideas upon them, disturb their beliefs, and change their social life?*

Jonah was possibly the first exponent of this idea! Naaman the Syrian believed that Jehovah was a tribal god to be worshiped only on Israel's soil. But it is too late in the day to bind Christianity within racial or geographical limits. History has given an uncontrollable and ultimate answer.

To begin with, Jesus was not of Aryan birth, with our white face; his religion was not a product of Western

soil. It was of Oriental, Semitic origin, as foreign to Europeans at the time of its emergence as it is to Calcutta or Mongolia to-day.

When Paul's vessel crossed the Ægean Sea, it cleft asunder forever the supposition that Christianity is unsuited to different races. In that short voyage it was transplanted as far as the East is from the West, as far as Hebrew thought was from the Greek and Roman mind; and that was as far as Tibet and Japan are from America.

Why all the supreme miracles of Christ and the New Testament, and the divine agonies of love, if the scale of their application be not world-wide? The very build of it, the bare truth of it requires its universality and calls for missions to the whole world so greatly loved.

2. *There are heathen enough at home.*

Yes, we often hear it remarked, "You need not go to China or Africa, when there are so many close to your hand who are as 'black' as you could wish."

## A Contrast in War and Peace.



FOR SUPPORT OF  
**WAR BUDGET.**



FOR SUPPORT OF  
**FOREIGN MISSIONARY  
BUDGET.**

The war burden of the United States is \$217,509,000 annually. This is an average of \$2.69 for each Protestant church member in the United States. It is fair to presume that the Disciples of Christ pay their share. Our contribution as a people to Foreign Missions, through the Foreign Society and the C. W. B. M., was \$520,000 last year. This is an average of 40 cents each.

Usually those who object to this are the most supine in all home work.

If, indeed, we could first completely Christianize our entire population and bring in the millennium by concentrating all our forces at home, the plea for this home policy would have weight. But unhappily such a plan is unworkable. The work at home and the work abroad must go on abreast, and each helps the other. All seas find the same level.

*3. The heathen do not want our religion.*

Neither does the small boy *want* his face washed, nor does the freezing man *want* to exercise. There is a difference between "want" and "need," as any parent will tell you. Needs may never be realized. Independently of whether the heathen want or need the gospel, they have an indisputable claim to hear it. But after all, do they not sadly need the gospel?

What of slavery in Africa? What of infant marriages, and the religious sanction of vice, and the cruelties of caste in India? What of foot-binding, infanticide in China? What of the degradation of woman and polygamy in all Moslem countries?

And then there is the Life to come. An apostle has said, "There is none other Name in the whole world given to men, to which we must look for our salvation." Our business as His servants is not to argue, but to carry his message to all the world.

*4. Missions are too costly. Administration expenses eat up eighty cents of every dollar that is given. Results do not pay.*

It is a truth that no Foreign Mission Board goes above twelve per cent in its cost of administration. How many large business concerns doing business around the world can reduce their cost of administration to that figure? Then take this other significant fact: Medical fees, school fees, and gifts from pagans, received on the fields by the missionaries, amount to more than the cost of administration, so that actually the Foreign

Board meets its own expense from the foreign field.

Notice how the money given to missions is expended. A single missionary receives \$600 per year. From \$30 to \$75 supports a native evangelist or worker for a year. Twenty-five dollars will support and educate an orphan for a year. The four years' education of a boy in an American university frequently costs \$4,000. That sum will run an entire college for a whole year in the Orient, with several hundred native students. The Foreign Society has no hospital costing more than \$6,000, and yet in some of these hospitals 40,000 patients are annually treated. It has no church building costing more than \$10,000, and yet it has one Sunday school with average attendance of 2,000, and other congregations numbering several hundred. The workers of the Foreign Society report a nineteen-percent increase by baptisms last year. The accounts of every missionary on the field are strictly audited, and the expenditures of each missionary and mission are submitted to the Home Board, where they can be inspected by any business man.

*5. The majority of native Christians are not morally improved, but are "rice Christians." Christianity has had no influence in the development of the Orient.*

This is the cynical misjudgment of the world. Seeing the missionary feeding the hungry and making Christians of them, it straightway imputed the effect for the cause, and pronounced the usual perverse judgment of the cynic. It saw the students taken from among the poor and fed and taught, and straightway imputed unworthy motives to the beneficiary instead of noble deeds to the benefactor.

Every persecution on the mission field gives the lie to this taunt. In Uganda, Madagascar, China, and in many another field the native Christian has proven he is of the same stuff that made martyrs in the early days of the church. In most of the mission fields to-day, to become a Christian means to suffer loss.

# Six Monthly Foreign Missionary Programs for the Sunday Schools.

For the first half of 1911, to correspond with the Mission Prayer Cycle.

(Front Rank Series.)

## JANUARY PROGRAM.

Missionary Hymn.

Prayer Cycle topic of prayer.

Ten minutes' drill on the Foreign Christian Missionary Society. Location, Officers, Fields of Work, Number of Workers.

Five minutes' map drill on China and Tibet. (Map to be prepared in advance by Missionary Secretary.)

\*Missionary Incident No. 1.

Missionary Hymn.

In concert, The Lord's Prayer (a great missionary prayer).

## FEBRUARY PROGRAM.

Missionary Hymn.

Prayer Cycle topic of prayer.

Ten minutes' drill on the kinds of missionary work. Evangelistic, educational, medical, orphanage, Sunday school, etc.

Five minutes' map drill on India.

Missionary Incident No. 2.

Missionary Hymn.

In concert, the Great Commission by Matthew.

## MARCH PROGRAM.

Missionary Hymn.

Prayer Cycle topic of prayer.

Fifteen minutes devoted to the latest and freshest items from the mission fields, told by different members of the school in a three-minutes' talk each. (These items should be assigned, and can be gleaned from the MISSIONARY INTELLIGENCER and other

\*These missionary incidents, together with other helps for the program sent by the Foreign Society, free on application.

sources. This can be made intensely interesting.)

Five minutes' map drill on Philippine Islands.

Missionary Hymn.

In concert, John 3:15.

## APRIL PROGRAM.

Missionary Hymn.

Prayer Cycle topic of prayer.

Ten minutes on the *Bible* and *Missions*. Talk by the pastor, missionary secretary, or superintendent, or better yet, three five-minute talks by members of the school on: *For whom was the gospel meant? Jesus, the Great Missionary, and A missionary story from the Book of Acts.*

Five-minute map drill on Japan.

Missionary Incident No. 3.

Missionary Hymn.

In concert, Great Commission by Mark.

## MAY PROGRAM.

Missionary Hymn.

Prayer Cycle topic of prayer.

Five minutes devoted to history and purpose of Children's Day for Foreign Missions.

Five minutes devoted to what the Sunday school proposes to give on Children's Day.

Five minutes' map drill on Africa.

Missionary Incident No. 4.

Missionary Hymn.

In concert, one or two Scripture verses on *Giving*.

## JUNE PROGRAM.

Children's Day Exercise and offering for Foreign Missions. Make this a great day.

## Suggestions on Use of Programs.

1. The missionary programs should be in charge of the Missionary Secretary or the Missionary Committee of the Sunday school.

2. These programs can be used on any Sunday during each month. For uniformity the first Sunday is recommended.

3. The program may be used either as an opening or a closing exercise. In either case the program takes the place of the regular exercises of the school; probably not more than ten or fifteen minutes' extra time will be required by it.

4. The program is only suggestive and can be readily changed to suit local circumstances.

5. Leaflets to aid in working up each program can be secured by writing to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

6. Model maps for the map drills will be found in the leaflet, "A Lesson in Missionary Geography," furnished by the Foreign Society. Outline maps large enough for the Sunday school walls should be made from these models by the Missionary Secretary or some one appointed for the task. These maps can be easily drawn with crayon on large sheets of paper. There are probably more questions and answers in the map leaflet than will be needed in the drills. Just make the important things stand out.